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CHRONICLE

Mr. Taft Rejects Wool Bill.—The expected happened when President Taft vetoed the Wool Bill which a coalition of Democrats and progressive Republicans passed through Congress. It is the same Wool Bill that he vetoed last year because it had been prepared before the Tariff Board had made its report. Now he vetoes it on the ground that the bill has been drawn in disregard of the findings of the Tariff Board. The President holds that most of the rates in the Underwood bill are so low that they would, if enacted into law, result in irretrievable injury to the woolen industry and throw thousands of workmen out of employment.

Panama Canal Bill Passed.—The Panama Bill, which provides for the maintenance and operation of the canal and the establishment of a government in the Canal Zone, was passed by the Senate by a vote of 47 to 15. Besides granting the remission of tolls to American vessels engaged both in coastwise and foreign traffic, the measure bars railroad owned ships from using the canal and admits to American registry foreign built ships, provided these ships are owned by Americans. The bill will compel the Southern Pacific Railroad to part with its steamship lines if these boats are to go through the Panama Canal.

Roosevelt and Johnson Named.—Theodore Roosevelt, former President of the United States, was named for a third term as President at the Progressive Party's National Convention in Chicago. Hiram Johnson, Governor of California, received the nomination for Vice-President. Both nominations were made by acclamation, as

there were no other candidates in the field. The platform adopted declares for nation-wide Presidential preference primaries and for primaries for State officials; for equal suffrage; for "a more easy and expeditious method of amending the federal constitution; against participation by federal appointees in State or national conventions; for "such restrictions of the power of the courts as shall leave to the people the ultimate authority to determine fundamental questions of social welfare and public policy"; for judicial reform and against the issuance of injunctions in labor disputes; for inheritance and income taxes; against child labor and for a minimum wage for women, an eight-hour work-day, a parcels post and for immediate inquiry looking to immediate action to deal with the high cost of living; for a protective tariff and for tariff revision because "the present tariff is unjust to the people." The leaders of the new party will probably be content this time with the defeat of President Taft, but they are hopeful of making a showing that will put them in a position of power four years hence.

Mr. Wilson and the Philippines.—Governor Wilson's attitude towards the Philippines, as disclosed in his speech of acceptance, will scarcely satisfy those who are clamoring for their independence in the near future. On this point his statement is general and no doubt purposely vague. He says in dealing with the Philippines "we should not allow ourselves to stand upon any mere point of pride, as if, in order to keep our countenance in the families of nations, it were necessary for us to make the same blunders of selfishness that other nations have made. We are not the owners of the Philippine Islands. We hold them in trust for the people who live in them. They are theirs, for the uses of their life. We are not

even their partners. It is our duty, as trustees, to make whatever arrangement of government will be most serviceable to their freedom and development. Here, again, we are to set up the rule of justice and of right."

Free Tolls for American Ships.—The Senate turned a deaf ear to the protest of the British Government against discrimination in favor of American ships and refused to strike from the Panama Canal bill the provision exempting them from payment of tolls for passage through the Panama Canal. The vote stood 44 to 11. The attitude of the opponents of exemption was that it was a clear violation of the solemn compact into which the United States had entered with Great Britain. The language of the Hay-Pauncefote treaty is that "the canal shall be open to the vessels of commerce and of war of all nations observing these rules on terms of perfect equality." The Senate by its vote interprets this to mean "all other nations," and not to prevent the United States favoring American shipping. Senator Cummins, of Iowa, declared that if the treaty did not mean that the United States could favor its own ships, erect fortifications, and even blockade the canal for its protection, the treaty signed away all the most valuable rights this country might have. Moreover, he said, such an interpretation was not only an impeachment of the intelligence of John Hay, former Secretary of State, but a reflection upon his patriotism.

Governor Wilson's Statement.—Governor Wilson's speech of acceptance discusses the tariff and the allied question of the trusts. The speech is a plea for the administration of the taxing power of the government in the interest of the whole people and not for the benefit of any special or private interest. He holds fast to the conviction that "the only safe and legitimate object of tariff duties, as of taxes of every other kind, is to raise revenue for the support of the government," and denounces "the present Payne-Aldrich tariff act as the most conspicuous example ever afforded the country of the special favors and monopolistic advantages which the leaders of the Republican party have so often shown themselves willing to extend to those to whom they looked for campaign contributions." He points out that tariff legislation is the bulwark behind which trusts have been formed and protected, and have gained all but complete control of the larger enterprises of the country. Governor Wilson is for reform, not for destruction. "We need no revolution; we need no excited change." He is for immediate and downward revision, and he would begin with "the schedules which have been most obviously used to kill competition and to raise prices in the United States."

Mexico.—Late reports from Juarez announce that the rebel leader, Gen. Salazar, is retreating towards the border. To delay pursuit he is causing the Mexican Northwestern Railroad to be torn up as he pushes onward. One

thousand rebels accompany him, having escaped the two Federal armies which temporarily held them surrounded at Casas Grandes.—The continuing troubles in the country have led to definite action in Washington. Under a resolution introduced by Senator Nelson, of Minnesota, a committee has been appointed to investigate whether the revolutions in Mexico and in Cuba were being aided and encouraged by American financial interests. This special committee, of which Senator William Smith is Chairman, will proceed to El Paso as soon as Congress adjourns there to take up the investigation.—United States soldiers patrolling the river bank near El Paso were fired on from the Mexican side of the Rio Grande on the night of August 7. Colonel Steever, commanding the American troops on the border, reported to Washington that his men had been fired on from the Mexican side on the night of August 5 as well. The Americans returned the fire on both occasions. No one was hit, so far as is known, on either side. Demands have been made on Gen. Orozco that these night attacks upon American troops cease.

Canada.—Mr. Borden has been received very kindly in Paris and is to go to Berlin. Mr. Winston Churchill is to visit Canada towards the end of the year in the interest of the new Canadian naval policy. In the meantime Canadians at home are waiting rather impatiently for Mr. Borden to return and tell them what this policy is.—Ottawa has one of its regular typhoid epidemics. Over a thousand cases have occurred already. Imperfect water supply is recognized to be the cause, but nothing serious was done to amend it after last year's epidemic. The matter is being taken in hand seriously now and proper filtering beds and basins are to be constructed.—Fifty thousand men, it is expected, will be needed for the western harvest. Should the weather be favorable, 250 million bushels of wheat, largely high grade, are looked for. Just as present, however, it is not very promising, being somewhat damp and cold.—The grain congestion in the Port of Montreal is serious. Vessels from the lakes cannot be discharged expeditiously, and so many are being taken out of the grain carrying business and are being applied to other purposes.—The minerals extracted in Quebec last year were valued at nearly $8\frac{3}{4}$ million dollars. In 1899 their value was only 2 million dollars. Asbestos was the chief mineral extracted, but there were also iron, copper, mica and graphite.—There has been an Industrial Workers of the World strike on the Grand Trunk Pacific construction in British Columbia. The chairman of the company says that these frequent strikes impede the progress of the work so seriously that the Government should intervene. He is sending to Great Britain for workmen who will become settlers.

Great Britain.—The Unionists have won Northwest Manchester by 1,202 majority. At the general election the Liberals took it by 445 votes from the Unionists, who

had won it in a bye-election. As the prospects of a Unionist victory was so great, the Government used all its efforts to induce Sir George Kemp, the late member, to defer his resignation. In recommending the Liberal candidate to the electors, Sir George declared himself opposed to the Government's Irish and Welsh policy and advised them to fight the battle over Free Trade and Tariff Reform. The Liberal candidate, however, preferred to defend the whole Government policy and went further than it to hint his readiness for the new land reform.—The Master of Elibank, chief Government whip, has resigned his seat in order to enter Lord Cowdray's large Mexican contracting firm (Pearson & Co.). He has been raised to the House of Lords on his father's barony.—The enthusiasm for Imperial federation caused by Mr. Borden's visit seems unlikely to have any practical results. It is not sure that he represents his own people in the matter, and it is improbable that the English at large are in favor of it. As for the other colonies, Sir George Reid, High Commissioner for Australia, spoke against it strongly, advancing the paradox that the looser the bonds of union are the closer is the union of the empire. If present conditions be considered there is much to be said in favor of the paradox. Anyhow, it is too late, now that the colonies have settled down under their own constitutions, to speak of Federation.—The Government has been caught napping again, and its defeat on a snap division was averted only by vigorous efforts. Such defeats do not necessitate resignation; they are serious, though, inasmuch as they show that the Government does not command the enthusiasm of its supporters.—Lord Roberts has again declared that the country is absolutely unprepared for war, and Lord Charles Beresford has renewed his warning that it has not the men for the new ships proposed; but nobody is paying attention to them.—The Peruvian Government declares that it has policed the Putumayo district effectively and that outrages are no longer committed. It hints, too, that responsibility must rest on those who demanded rubber, and, notwithstanding the known possibility of outrages, did not trouble themselves to inquire how their agents got it.

Ireland.—Premier Asquith in Dublin promised that home rule would be through the Commons by Christmas. Now that the House has adjourned until October 7 there are many who doubt the ability of the Government to fulfill this promise. True, the decks have been cleared for the Autumn session, which will, according to the Government organizers, continue until the Home Rule Bill and other important legislation planned shall have been carried. Probably it will be well into the new year before the big measures in contemplation are ready to be sent to the Lords. As the upper House is sure to throw them out, the first business of the ensuing session will be their reintroduction. This will have to be repeated at still another session before the Lords become powerless further to delay them.—Amid a dramatic scene and

after an agonized protest by Mrs. Mary Leigh, one of the prisoners, against the severity of the sentence imposed on them, the trial of the four suffragettes accused of setting fire to the Theatre Royal in Dublin on the occasion of Mr. Asquith's visit to that city ended August 7. Mrs. Leigh and Miss Gladys Evans were each sentenced to five years' penal servitude, and Mrs. Lizzie Baker to seven months' imprisonment, whilst the case against Miss Mabel Cappen was withdrawn. In passing sentence the judge said it seemed inconceivable that these women could imagine that they would advance their cause by associating it with outrage and crime.—According to a Parliamentary return issued shortly before adjournment, 39,439 laborers' cottages have been built and 3,439 are in the course of erection in Ireland. The amount of loans sanctioned under the Laborers' Acts was £7,906,273. The Province of Munster, although the valuation of its rural districts is nearly half a million less than that of Ulster, has provided 16,122 cottages, against only 6,841 erected in the Northern Province. In the County Cork alone there have been nearly as many cottages built as in the whole of Ulster.—The mountain in the West, rendered forever sacred by the footsteps of St. Patrick, was ascended by thousands of the faithful on the last Sunday in July. Excellent arrangements had been made for the Croagh Patrick pilgrimage which annually takes place on that day. Thirty Masses were celebrated in the little chapel on the mountain and sermons, in Irish and in English, were delivered by pulpit orators of note. Benediction of the Blessed Sacrament was given in the open air by Most Reverend Dr. Higgins, Coadjutor Archbishop of Tuam. The venerable Archbishop himself, Most Reverend Dr. Healy, one of whose many distinctions it is to have revived the ancient pilgrimage to Croagh Patrick, had rebuilt the Chapel on the spot where St. Patrick had prayed during Lent in 441.—The mid-July crop describes the feature of the season as being the heavy rainfall in June and the early days of July. The yield of wheat, oats and barley promised to be a good average one and in the northern counties the flax crop is coming on well. Potato blight was first reported from Galway on May 21, and up to July 13 outbreaks were reported from 930 subdistricts, as against 129 up to July 15 last year. Spraying was rapidly taken in hand from the opening week of July, when the weather improved.

Italy.—The ninth anniversary of the coronation of Pope Pius X was celebrated with elaborate ceremonies in the Sistine Chapel on August 9. There was a large attendance of the Diplomatic Corps and the Roman aristocracy. Among those who gathered to do honor to the Pontiff were six hundred Hungarian pilgrims, fifteen cardinals, and the Pope's sisters and nieces. Cardinal Merry del Val celebrated Mass. The music was by Perosi. After the benediction the Pope withdrew to the San Damaso court, where a concert was held. His Holiness seemed to be in unusually good health. After the

celebration he ordered 1,000 lire sent to the free food kitchens for the poor.

France.—Our sister republic is as much worried as we are about the way the public money is disposed of. Thus the Deputies were informed by M. Brousse that the easy going President has to spend 3,000 francs on hats every time he receives a king. As he is not remarkable for fastidiousness, and was caught smoking a pipe the other day in public, his fellow countrymen are asking what he does with the hats. Again at the receptions given to the Norwegian and Danish sovereigns on the 27th and 30th of May, and on June 14 and 18, lunch at the Elysée cost on one occasion 899 francs; dinner at the same place ran up to 6,074, table linen had to be hired at 684, while the bill for cigars and cigarettes was 481. At another reception the expenses of the dinner were 17,817 francs; lunch 3,211; and hiring of accessories for the table 479. The sovereigns of Norway were supplied with 200 francs worth of combs and brushes for their apartments; and 2,500 napkins were supplied for six persons on three days, as well as 144 sheets, and 15 pairs of stockings. A good many want to know who used the stockings? All this it is said was in the interest of cleanliness, but there is a suspicion abroad that the hands of some public functionaries need washing.

Germany.—A recent number of the Socialistic *Korrespondenz-blatt* (No. 29 of the current year), states 2,400,018 to be the exact number of members enrolled in the various social-democrat workmen's unions in the empire at the end of last year. This marks an increase of 271,997 over the declared membership at the close of 1910. Every organization listed reported an increase, with the exception of four, and these had but a trifling loss in membership. A fact worth noting is mentioned in the statement. The old unions are merging into industrial bodies, no doubt following the example of the building-trades people a year ago, in order thus to concentrate their forces and to monopolize the labor market.—Krupp Von Bohlen-Halbach, who became head of the world's greatest armor plate and gun making corporation by marrying its owner, Bertha Krupp, the richest woman in Europe, was made a Minister Extraordinary in honor of the Krupp works' centenary. The Kaiser, who honored Von Bohlen in person, was magnificently received at the Town Hall on his arrival in Essen and expressed the opinion in a short speech that the Krupp family had been one of the greatest factors in Germany's industrial development and the growth of its military greatness. A feature of the centenary program was a pageant showing the development of arms from the days of the bow and arrow to the present time. The company donated \$3,500,000 to be distributed as gratuities to the 65,000 workmen, as welfare funds for citizens of Essen, and for the army and navy. More than 900 men who have been in the Krupp service for

twenty-five years and over received decorations from the Kaiser.—The five British yachtsmen arrested at Eckernförde charged with spying on Germany's coast defences were released after having been kept several days in close confinement. The police finally accepted their story that they were innocent tourists.—The international congress of socialists, the Marian Congress as it is called, closed with impressive and splendid services in the city of Trier. Bishop Korum, of that ancient city, who had acted as President of the congress, made the final address, an eloquent appeal to Catholics for united action in the dangers facing them to-day.

Belgium.—Parliament is still in session, kept there by the Left, which is still showing bitterness on account of its defeat.—Some threaten a general strike, but it is not probable that the attempt will be made. In Belgium there are 1,110,000 industrial workers, not all of whom belong to the unions. There are 75,000 or 80,000 in the Christian syndicates, and 80,000 or 90,000 in the Socialist bodies. Consequently a general strike is a dream. The miners, however, may be called out any moment, and some mill hands in Liège and Charleroi and Brussels. The greatest number of possible strikers would be 300,000, but it would be impossible for the union to support them and their families during their non-employment. It would cost half a million francs a day. Besides, the leading Liberal papers denounce the project.—The Catholics do not appear to be afraid of the threat of universal suffrage provided a vote is given to the women.—Work for the Congo mission continues. There are actually on the spot 344 missionaries belonging to 12 religious orders, besides 138 Sisters of various Congregations. There are 183,829 native Christians, 59,972 of whom are baptized, and 123,857 are catechumens. Out of 775 missionaries 198 have succumbed to the hardship of the work. In the Congo there are three Vicariates and seven Prefectures Apostolic.

Spain.—Before his departure for England King Alfonso held a long consultation with the President of the Council, Canalejas, and the Minister of State, the Marquis Alhucemas. The meeting occurred in San Sebastian and the principal topics discussed were the recent diplomatic incidents with Portugal and the situation in Morocco. The King found no reason to defer his projected visit to the English Court, the reports presented by his Ministers proving quite satisfactory. Canalejas arranged to keep King Alfonso in close touch with affairs during the latter's absence.—Madrid is rejoicing over the favorable reports that have been forwarded from San Sebastian regarding the claims of France in the Morocco question. As is known, negotiations have been going on there for some time with envoys from Paris, and the reports just received declare that France has agreed to recede from her original position in reference to the Valley of Uarga and now concedes that district to be exclusively under Spain's jurisdiction.

QUESTIONS OF THE DAY

The People's Pope

II.

There was intense religious activity in Mantua and complete harmony between priests and people when, after nine years of labor, their bishop was named Cardinal Patriarch of Venice. The children were receiving Holy Communion earlier, and their elders oftener than before; thorough religious instruction was imparted in church and school; everything that savored of the world in music and art was removed from the churches and replaced by the ornaments and choral service that befit God's House; and the priest walked and worked among and was the leader of his people.

We have seen that several decrees of Pius X had been thought out by the Bishop of Mantua; in fact, all his encyclicals were adumbrated in the pastorals of Mantua and Venice. His letter on Modernism is contained substantially in his farewell address to the Mantuan clergy, in which he warns them against the perils of Liberalism disguised under the name of religion, and the efforts made by some Catholics so-called, who, in their pride of intellect, would reconcile light and darkness—the Church and the world—by sapping the Catholic faith and reviling the Apostolic See. At the eighth centenary jubilee of St. Anselm, which he organized in 1886 at Mantua he defined the laws that should govern the relations of Church and State, and showing that the Church must be free to teach, legislate and administer, laid down the principles which he afterwards reduced to act in combating and baffling the machinations of the government of France. The Borromean Encyclical, outlining the methods of the true reformer—the opposition of sound doctrine to immorality and error, the proper instruction of clergy and people, the Christian education of youth in school and home, the frequentation of the Sacraments, the enforcement of discipline and the instilling of loyalty to Christ's Church and Vicar—is a summary of the life-work of Pius X, and the revealing of his heart. The writhings and the outcries occasioned by these utterances were proof that he had struck hard at the evils of the age and unerringly had hit the mark.

His enemies have accused Pope Pius X of militant brusqueness in dealing with courts and ministers, and lack of diplomatic skill. Caiaphas, Herod, the scribes and pharisees, would have so accused his Master. His tact and wisdom and gentle charity in Venice and Mantua had smoothed away the difficulties between Church and State, and won the sympathy and cooperation of court and ministers and civil authorities. He, too, has been gentle with the wayward and the Magdalens, and forbearing even with the Pilates; but he would address the Herods in the language of the Baptist, nor hesitate to brand as "a brood of vipers" and "whited

sepulchres" those who, by inveterate pride and license, had hardened their hearts against God's truth and law. That "synthesis of all heresies" which, "concentrating into one the sap and substance of them all," would poison "the very veins and heart of the Church" and "bar every avenue that leads the intellect to God," he would denounce, not with worldly finesse, but with Apostolic freedom; and he would trust to Apostolic promise for vindication.

To open wide these avenues has been the aim of his policy. His first thought has been, not to conciliate powers and potentates with the Vatican, but to "reestablish all things in Christ," and conciliate the people with God. His instruction to the head of the Canon Law Commission: "Make marriage easy and certain," contains the principle underlying all the great reforms he has instituted. He would make the Sacraments easy for the people, thus to bring them nearer to Christ and establish His reign in their hearts. He would purify family life, the fount of national purity, by strengthening the marriage bonds and leading all, parents and little ones, with the frequency of love to the Eucharistic banquet, the meat and drink of the pure. He would let the little ones partake of Christ as soon as they can love Him; for the sick and those who cannot come to Christ, he would have his priests bring Christ to them; and by systematic catechetical instruction, by Catholic schools and the diffusion of the Catholic press and literature, he has ordained that, at every period of their lives, Christ's law shall fill the minds of the faithful.

Holding the Altar to be the centre of Christian life, he has excluded from its precincts whatever in music, sculpture, painting or service is discordant with its sacred character; and he has made provision, already potent and fruitful, that the priest of the Altar shall be an example and an impulse to his people. He has stimulated the study and teaching of the Scriptures and so codified the canonical laws and simplified ecclesiastical procedure, in Rome and through the world, that no barrier of human raising shall stand between the faithful and the powers and graces that Christ entrusted for them to the keeping of His Church. The details of his internal administration have not been noised abroad; but those who are informed of their character marvel at the courage and power that have enabled him, in a few years, to effect a reform that has no parallel since the days of Sixtus V. It was this heaven-inspired courage that nerved him, in the first days of his pontificate, to exclude forever that interference of secular power which had been intruding itself for centuries in the selection of the Vicar of Christ.

The procedure in codifying the Canon Laws of the Church illustrates the painstaking comprehensiveness of his methods. One-third of the new Code has been elaborated in eight years of labor by the Pontifical Commission, and submitted for observations and suggestions to the bishops of the world. Embracing the new divisions

and attributions of the Sacred Congregation, the establishment or rearrangement of juridical Courts, the laws for papal elections, the Catholic celebration of marriage, the status of pastor and rectors, the powers and duties of bishops, the new regulations for the enlargement of ecclesiastical studies, the discipline and administration of religious Orders and Congregations, the conditions facilitating the reception of the Sacraments of the Eucharist and Extreme Unction, and the numerous other emendations and renovations he has initiated, this great System of Laws, outlined by the Pontiff and drafted by forty learned Canonists, will have the benefit in its final form of the wisdom and experience of the whole *Ecclesia docens*. If we consider that several of the included sections, such as the universalization and simplification of the marriage laws and the realized provisions for frequent and early Communion, would in longer reigns be deemed stupendous achievements, and that among other reforms, the reconstruction of the Breviary, and the revision of the Scriptural text (resulting in numerous publications of the Biblical Commission definitely expressive of Catholic interpretation in the light of modern biblical science) are undertakings of such vastness and complexity that, though often attempted in the course of centuries, they had never before resulted in practical accomplishment, we get some measure of the benefits and blessings that Pius X, in nine years, has conferred upon Christendom.

In making the services of the Church easier for the people, he has added to the labor of the priests; and, thereby, has increased their efficiency and won their admiration. Every day they can appraise the results at the altar rail. Every day they see new evidences of the renovation of hearts his legislation has effected. Clergy and bishops and people have grown to love him for the good he has done and the enemies he has made, and to reverence not only the character of his office but his own. "You can never be alone with him," said a bishop recently returned from Rome, "without telling him all you think and wanting to do all he wishes." This loyalty has grown deep and wide; the whole Church wants to do as he wishes.

The pulse of his great heart has been felt abroad. He has breathed a new spirit into Christendom. He has arrested the progress of infidelity, immorality and error. He has given courage and hope and stimulus to men who were disheartened by the march of evil. He has guarded God's Word, God's Sacraments, and God's Altar. He has invigorated the Church from within and solidified her ranks against all forces from without. He has strengthened the arm of her bishops, the efficacy of her priests, and the loyalty and reverence of her people. By bringing the body of the Church Catholic into closer, more frequent, and more universal union with the Body of Christ he has unified her in heart and mind, and intensified "the Communion of Saints." Because he has had the sublime courage of his Faith, because he has ex-

emplified the Carpenter of Nazareth on the throne of Peter, because he has brought Nazareth into every Christian home, he will live long in the hearts of men who love justice and hate iniquity.

M. KENNY, S.J.

The Federation at Louisville

The complete program for the Eleventh Annual Convention of the American Federation of Catholic Societies, which begins this year's sessions at Louisville, Kentucky, Sunday, August 18th, has been published. Its richness of detail amply testifies that the warm-hearted people of that southern city, Catholic and non-Catholic alike, have not been lacking in generous efforts to prepare a welcome for the delegates who are now gathering into Louisville from every part of the country. For several months past, twenty distinct committees, made up of over one hundred of the city's prominent sons, have been toiling indefatigably to fulfill the promises made at Columbus, Ohio, twelve months ago by the representatives who pleaded that Louisville might be selected as the place of this year's meeting: "If Louisville secures the convention, it will 'make good' in every way, and extend genuine Kentucky hospitality and unequalled facilities for holding the meeting." May their unselfish labors be an inspiration to those who are assembled in their city to discuss the wisest methods by which to expand the spirit of civic righteousness and loyalty to Church and Government which these meetings aim to arouse!

No doubt the enthusiasm that has marked the previous conventions of this great Catholic body will not be lacking in the Louisville gathering. The earnest, dignified, and attentive body of men whom the Federation calls together have long since recognized the tremendous power that lies in the union of all active bodies and societies within the Church to achieve the purpose of Christ's Kingdom among men. Aiming through its organization to create, and purposing through its membership to express unto the world the best type of lay activity, the record of the practical results which it has attained during the eleven years of its existence will be a splendid inspiration to the Federation as it faces the future work to which its members must turn their energies. What that work shall be is broadly outlined in the principles that sum up the scope and purpose of the American Federation of Catholic Societies: "To secure uniformity of action in all religious, social and educational activities among the Catholics of the United States; to make our works known; to assert our belief in, and to avail ourselves of, every legitimate freedom allowed us in the land; to sustain every cause that is noble, placing citizenship above party, and extending to all, irrespective of race or creed, the even-handed justice Catholics demand for themselves."

The field is a magnificent one. May we express the

hope that the success which has thus far followed the efforts of the Federation, and caused it to be held as a movement than which none is destined to do more widespread and more lasting good, may cause its leaders to recognize the feasibility of future progress in the cultivation of that field. In an eloquent reply to the address of welcome to the Federation in Pittsburgh three years ago, President Feeney intimated that: "The leaders of the Federation dream of a great Catholic congress where the intellectual giants of the Faith, ecclesiastical and lay, may express intelligent Catholic opinion on public questions of a social, civil or religious character, so that we may not be misunderstood by Government or Society." Is it not possible in this year of grace to do something which shall pave the way for a complete realization of that dream?

Those who follow the chronicles of events as set down in our daily papers, may have noticed a fact that bears strikingly on Mr. Feeney's thought. For the period running from late in June until late in September of the current year the following national conventions of Catholic bodies have been announced: The Catholic Educational Association, in Pittsburgh; The Ancient Order of Hibernians, in Chicago; The Catholic Young Men's Association, in Buffalo; The Knights of Columbus, at Colorado Springs; The Total Abstinence Union in Notre Dame, Indiana; The Federation in Louisville; The Central Verein in Toledo, and the National Conference of Catholic Charities in Washington. The list is surely a suggestive one—eight national conventions listed for practically the same time, to be held in widely separated localities, and to be attended by practically the same people. Does not the schedule cry out against a foolish waste of time, of money, and of energy on the part of American Catholics?

Why cannot we have one great Catholic Congress each year, made up of delegates from all active bodies and societies within the Church, through which "each may come in contact with all, and all with each"? The splendid educational and moral effect of such a gathering would be incalculable, and the united action of the whole body—a real federation—might easily be secured without a trace of detriment to the autonomy of individual organizations in their annual conventions.

Germany, a great world teacher in all that pertains to organization for social work, gives us an excellent example of how such a potent factor in the intelligent utilization of the vast strength of Catholic activity may be secured. In that land there has been elaborated long since a plan calling for one general assembly of Catholics each year. The program of this national gathering is so arranged as to allow for public meetings at which all the delegates and representatives of widely separated aims and purposes of Catholic organizations meet, confer, and discuss the interests that appeal most forcibly for active effort on the part of the united Catholic body as a whole. In the hours not thus employed individual

organizations hold their own congresses, and the particular phases of their specific work and purposes are carefully studied in the sections and sub-sections into which their members are divided: This secures concentration of energy and elimination of useless expense for travel, halls of meeting, decorations, and the incidentals always supposed in such gatherings. Moreover, much time that otherwise would be given to separate national assemblies held, as with us, at different times and in widely separated places, is saved, an item by the way of no inconsiderable significance where a moderately well-to-do man is prominent in many distinct organizations.

Some such purpose it undoubtedly was that led the original movers of Federation to devise the plan to mould the isolated units scattered all over the land into one corporate body for united Catholic lay action, in which the Church might find the antidote to materialism and socialism, now as never before being propagated among us by the non-Christian element of the country's citizenship. But wide as has been the success thus far marking the generous labors of such as have accepted that purpose, the full realization of their plans will not have been attained until Germany's example has been literally followed. Only then shall we in America be said to have fully heeded the appeal to Catholics sent out by our Holy Father, Leo XIII: "Unite for the common good, and may your union rise like an impregnable wall against the fierce violence of the enemies of God."

M. J. O'CONNOR, s.j.

A Golden Jubilee

The Feast of St. Ignatius, 1862, saw the embarkation of a small band of religious at the port of Liverpool. Their Mother General gave them her blessing and bade them Godspeed with a great love, for were they not fulfilling one of the dearest wishes of her heart—a foundation in her own beloved country?

Many years before, Cornelia Connelly, a Philadelphia lady, had found and embraced Catholic truth, and had desired to dedicate herself to God in the solitude of Mount Carmel. The Sovereign Pontiff, Gregory XVI, however, had bidden her to devote her life to the task of religious education. The needs of America were well known to her, but Cardinal Wiseman was in Rome at that time pleading for England's needs, and at the bidding of the Holy Father she founded the Society of the Holy Child Jesus, under the patronage of the cardinal, in 1846.

In her mind the thought of a home for her Society in America was only postponed, never abandoned. The years passed and many places had been considered, Texas, New Orleans, and Philadelphia among others, when at length an American lady, Louisa Caton, the Duchess of Leeds, a granddaughter of Charles Carroll, of Carrollton, enabled her to realize her hopes and to

send some of her Sisters to America. The duchess gave a property situated in Towanda, Bradford County, Pennsylvania, on which to make the foundation, and July 31, 1862, saw a small colony set sail.

An Atlantic voyage was a greater venture in those days, and the Mother General was happy to find Bishop Wood, of Philadelphia, on board with several other bishops and priests. Among these, the Rev. Dr. Henry A. Brann, a newly ordained priest from the American College, was returning to New York, and the current year sees the Right Rev. Mgr. Brann, D.D., happily preserved to keep his Golden Jubilee.

To the bishop's care, then, Madame Connelly committed her Sisters, and he ever showed them kindness and consideration. On reaching Philadelphia, he consigned them to the keeping of the Sisters of St. Joseph, who lived near the Cathedral, and of their hearty hospitality the little band ever preserved an affectionate and grateful remembrance. These pioneers used to tell how, on their first evening, while the bishop was at dinner, the band in welcome played "Home, Sweet Home." Quickly his kind heart thought of the newly arrived Sisters, and he sent a message requesting another tune, lest that one stir memories of the home they had so recently left. It was on St. Clare's day, August 12, 1862, that the small party of five nuns and two postulants landed in America, and in commemoration of this event, and of its Golden Jubilee, these lines are written.

The bishop, as well as Father Carter, his vicar general, who had at once become their staunch friend, discouraged their going to Towanda, which at that date seemed almost out of the world; but thither they had been sent, and they determined to first make the effort to carry out the work which obedience had blessed for them. So to Towanda they went, and opened a boarding school early in September, in spite of the fact that the war cloud was over our land. Their new home, as one of them described it, was "a small wooden building falling to decay," but though obstacles and poverty abounded, they cheerfully accepted difficulties, esteeming it a privilege to labor for the souls of children for the sake of the Holy Child Jesus.

Early in 1863, Father Carter visited them. Their courage was unabated, but strangers, and in war time, they found the problem of existence an anxious one, and reluctantly admitted that the times and the isolation of that section rendered the foundation impossible. They moved, therefore, to Philadelphia, undertaking the charge of the parochial school of the Assumption, at the same time carrying on a private school attached to the Convent, in Spring Garden Street.

Their progress the next year was assured by the foundation of the convent at Sharon Hill. The Jackson School, a Quaker Academy, about seven miles from Philadelphia, just off the historic Darby Road, was purchased by Father Carter. For the work of Catholic education he gave this to the Sisters, and here the Novi-

tiate of the Order was opened on the feast of Our Lady of Mt. Carmel, 1864. For this reason the Rose of Sharon and the Flower of Carmel have been always lovingly honored by the closing of the annual retreat. By this time other Sisters from England had joined them, and they enlarged the scope of their labors.

The first days at Sharon were memorable ones for all. Their early struggles were over, it is true, their work secure, but they were face to face with poverty, and many privations had still to be endured. And these were met with the cheerful simplicity engendered by imitation of the Holy Child Jesus at Nazareth. The quaint Quaker building, with its peaceful aloofness, seemed to wield an attractive influence upon their children, who ever remain devotedly attached to their Alma Mater. The atmosphere seemed in every way suited to the work undertaken, and the school soon became known, not alone for the thoroughness of the education imparted, but for the stamp of refinement and culture left upon its pupils, and this in its measure may be claimed as a special characteristic of the work of the Society wherever its schools have been established. A glance at the extension of its labors in the ensuing years may prove not uninteresting.

In 1868, St. Leonard's House, Thirty-ninth and Chestnut Streets, Philadelphia, was opened, and the Sisters are engaged in directing an Academy of large attendance, and well established reputation, and in teaching, besides, the schools of two neighboring parishes. Another Philadelphia foundation was made at St. Edward's, in 1889, where a large parochial school is under the Sisters' care.

Sharon has always had a large percentage of New Yorkers, and this caused old pupils and friends to desire a convent in New York. This became possible in 1904, when Mrs. Charles Wheaton gave, in memory of Mother Mary Walburga, a fine property in West 141st Street; and very happy were the Sisters to discover in the gable of their new home a star-shaped window, and on the grounds a stable, later remodeled for a school, which the Sisters promptly interpreted as a sign that the Holy Child would be propitious to them in New York. Their work has outgrown the old building, and a new one at 140th Street and Riverside Drive will mark the Jubilee Year.

And the Holy Child has found Himself a home on the Rockies since 1884, thus linking the East with the West. In Cheyenne, Wyoming, the old traditions and spirit flourish in this newer region.

In Chicago, where they have been but four years, a school was opened in modest quarters in St. Veronica's parish. They have now a convent in Rogers Park, close to Loyola University, and lately they have made a beginning in Massachusetts, having been invited to teach the parochial school in Melrose, near Boston, where they are earnestly laboring in the cause of Catholic education.

And, as if to crown their Golden Jubilee, comes a munificent gift from Mrs. Thomas F. Ryan, who, in addition to her benefactions to the Church, has bestowed on the Society a fine estate at Suffern, New York, where a boarding and day school will be opened at the beginning of the coming scholastic year. A beautiful gold monstrance, set with personal gifts of their own jewelry from the Sharon Alumnae, is their memorial of the happy event.

The history of the Society of the Holy Child Jesus during the half century past has been one of brave endeavor to uphold in themselves and impart to their children those high standards of spirituality embodied in their motto, "Actions not Words." They owe much of their influence to the moulding and guidance of their first Superior, Mother Mary Xavier, who governed them till 1876, and to Mother Mary Walburga, who succeeded her as Provincial, and faithfully carried on her work. Mother Mary Walburga came from England in 1863. As Superior and Novice Mistress at Sharon and Provincial till her death in 1903, she was a mother indeed to both Sisters and children. Pages might be written of her strong, beautiful and far-reaching influence. "Our Mother never entered our class room without lifting up our hearts to God," says one who for many years enjoyed her motherly love and solicitude. No one who ever came in contact with her failed to feel the inspiration of her presence and the warm human sense of understanding and sympathy for each individual.

And with this loving testimony our record may close; for with such traditions permeating and vivifying their Society, future years must prove abundantly fruitful for good in the lives of their children. R. D. WESTON.

Direct Election of Senators

The concurrence of the Senate and House of Representatives on the language and form of the proposed amendment to the Federal constitution, providing for direct election of senators by the qualified voters of the several States, followed by the emphatic endorsement of the Baltimore convention, marks the beginning of the end of a contest begun by Edmund Randolph, of Virginia, in the convention which framed the Constitution. On May 27, 1787, Mr. Randolph presented a series of resolutions beginning in these words: "Resolved, that the Articles of Confederation ought to be so corrected and enlarged as to accomplish the objects proposed by their institution: namely, common defence, security of liberty and general welfare." The resolutions provided for two branches of the legislative department, the members of the first branch to be elected by the people and the members of the second branch, the Senate, to be elected by the first branch, "out of a proper number of persons nominated by the several legislatures." The resolutions went to the Committee of the Whole and while there were radical departures from them they

formed, nevertheless, the basis of the results of the work of the convention.

On May 31 the clause providing for two branches of the legislative department was agreed to without dissent and Roger Sherman, of Connecticut, moved that the first branch be elected by the legislatures, saying that: "The people ought to have as little to do as may be about the government. They want information, and are constantly liable to be misled." His proposal was negatived. Mr. Randolph said that in his opinion the second branch ought to be much smaller than the first branch "so as to be exempt from the passionate proceedings to which numerous assemblages were liable," that "the general object was to provide a cure for the evils under which the United States labored," and that "in tracing these evils to their source every man had found it in the turbulence and follies of Democracy." Some check was to be sought against this tendency and "a good Senate seemed most likely to answer the purpose."

Mr. Wilson, of Pennsylvania, the ardent champion of direct election of Senators, opposed the nomination by legislatures and elections by the first branch, insisting that both branches should be elected by the people. Rufus King, of Massachusetts, believed the choice of the second branch by the legislatures to be impracticable "unless it was to be very numerous, or the idea of proportion among the States was to be disregarded." On the question of nomination to the first branch by legislatures, the vote was in the negative from all the States, with little Delaware dividing. On the question of election of Senators by the first branch, the vote was unanimously in the negative and the Journal of the Convention concluded the subject in these words: "So the clause was disagreed to and a chasm was left in this part of the plan."

The question was again taken up on June 7 on the proposition for direct election of Senators, offered by Mr. Wilson, who insisted that: "If we are to establish a national government, that government ought to flow from the people at large," and that "the second branch ought to be elected by the people as well as the other branch." Mr. Dickenson, of Delaware, thought that "Senators ought to be chosen by the individual legislatures." He insisted that "the sense of the States would be better collected through their governments than through the people at large." He wished the Senate "to consist of distinguished characters; distinguished for their rank in life and their weight in property, and bearing a likeness, as strong as possible, to the British House of Lords." In his opinion "such characters were more likely to be selected by the State legislatures than through any other mode."

Gouverneur Morris, of New York, concurred in the views of Mr. Wilson, but Mr. Read, of Delaware, offered a substitute providing that the Senate should be appointed by the Executive Magistrate out of a sufficient number of persons to be nominated to him by the

individual legislatures, saying: "I think it my duty to speak my mind frankly. I hope gentlemen will not be alarmed at the idea. Nothing short of this approach towards a proper model of government would answer the purpose," and he thought it best "to come to the point at once." But his proposition did not even meet with a second.

Mr. Madison, of Virginia, said that if the proposition of Mr. Dickenson should be acceded to "we must either depart from proportional representation, or admit into the Senate a very large number of members. The first is inadmissible, because unjust. The second is inexpedient. The use of the Senate is to consist in its proceedings with more coolness, more system and more wisdom than the popular branch. Enlarge their number and you communicate to them the vices which they are meant to correct."

Mr. Gerry, of Massachusetts, said that election of Senators by the popular branch of the national legislature would create a dependency contrary to the end proposed. Appointment by the national executive would be a stride towards monarchy that few would think of. As to election by the people, they had two great interests—the landed and the commercial and financial interests. To draw both branches from the people would leave no security to the latter interests, the people being chiefly composed of the landed interest, erroneously supposing that the other interests are opposed to it. As to election by the legislatures, Mr. Gerry said that "the elections being carried through this refinement would be most likely to provide some check in favor of the commercial interest against the landed interest, without which oppression will take place and no government can last long when that is the case." After remarks by Mr. Pinckney, of South Carolina, favoring legislative election of Senators, the subject was postponed until June 25, when Mr. Wilson addressed the convention, saying:

"The question is—shall members of the second branch be chosen by the legislatures of the States? When I consider the amazing extent of the country—the immense population which is to fill it, the influence the government we are to form will have not only on the people, but on the entire globe, I am lost in the magnitude of the subject. I am opposed to an election by the State legislatures. In explaining my reasons it is necessary to observe the two-fold relation in which the people will stand. First, as citizens of the general government; second, as citizens of their particular State. The general government was meant for them in their first capacity; the State government in their second. Both governments were derived from the people; both were meant for the people. Both, therefore, ought to be regulated on the same principle. . . . The election of the second branch by the State legislatures will introduce and cherish local prejudices and local interests. The general government is not an assemblage of States, but of individuals for certain political reasons. It is not meant for the States but for the individuals composing them. The indivi-

duals, therefore, not the States, ought to be represented in it."

Mr. Ellsworth, of Connecticut, remarked that: "Whoever chooses the member (of the second branch) he will be a citizen of the State and will feel the same spirit and act the same part, whether he be appointed by the people or by the legislature. Every State has its particular views and prejudices, which will find their way into the general councils through whatever channel they flow."

On the same day a vote was taken on the proposition that "the members of the second branch be chosen by the individual legislatures." The vote stood: Massachusetts, aye; Connecticut, aye; New York, aye; Virginia, nay; New Jersey, aye; Pennsylvania, nay; Delaware, aye; Maryland, aye; North Carolina, aye; South Carolina, aye; Georgia, aye. The debate then proceeded to the question of the senatorial term, the suggestions being during good behavior; nine years, seven, six and four years, with six years adopted, and this clause became part of the Constitution: "Section 3; Article I. The Senate of the United States shall be composed of two Senators from each State, chosen by the legislature thereof, for six years; and each Senator shall have one vote."

Will the States in the twentieth century reverse the convention of 1787, and adopt the plan proposed by Wilson, of Pennsylvania, in the closing years of the eighteenth century? It is practically certain they will. But not one of the members of that convention believed the seed planted by Wilson would bring forth fruit.

L. J. BLAKELY.

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The new diocese of Des Moines, Iowa, takes its place in the list as *Dioecesis Desmoinesis*. As the diocese of Little Rock is known in the language of the Church as *Dioecesis Petriculana*, some may have expected that from a fanciful derivation of the word the Iowa diocese might be styled *Dioecesis Monachorum*—the diocese of the monks—as we have *des moines* (of the monks) in French. But the Iowa river does not owe its name to the good Trappist monks whom the famine of 1848 drove to this country from Mount Melleray, Ireland. The Indian name of the river was "moingona," meaning road or trail, because a much traveled trail led along it. This name the French hunters and trappers shortened into *rivière des moins*, and it was Des Moines River for a generation before the Irish Trappists left their home for America. H. M. Brackenridge in his charming "Journal of a Voyage Up the Missouri in 1811"—a work published in 1816—gives the modern accepted spelling, though earlier writers use "De Moyen" and similar phonetic spellings of the name.

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An industrious German who has been collecting suicide statistics tells us that in France, 238 people in every million do away with themselves, in Prussia 207,

and in Denmark 220. In Ireland, however, only 29 persons in every million commit suicide, and in Spain but 20. So where the Church is most strongly intrenched the crime of self-murder is least frequent. Surely there is food for thought here.

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An anti-clerical orator in the Belgian Parliament, denouncing the "floaters" at elections—the same word is in use there as with us—protested that it was by their help that the Clericals won the last victory at the polls. Then as the climax of his discoveries and with a sublime forgetfulness of the Latin grammar he presumably had once studied at college, he exclaimed: "You Clericals should change your device of *Ad Majorem Dei Gloriam*, and make it *Ad Majorem Ventrorum Plenitudinem*." The attack was greeted with hurrahs.

IN MISSION FIELDS

Father Vaz, the Apostle of Ceylon

The apostolate of St. Francis Xavier in India marks an important epoch in the training of the native clergy. He improved the already existing seminaries of Goa and Cranganore and started new ones at Bessein Cochin and Quilon. Among the missionaries from these seminaries was Father Joseph Vaz, the Apostle of Ceylon, where his successful career is a proof that the sons of India, if properly trained, can develop into excellent missionaries.

Born of Catholic parents of the Brahmin caste, April 21, 1651, in Sancoale, a village not far from Goa, Joseph Vaz grew up in an atmosphere of piety and religion. His early love of prayer and meditation foreshadowed the sanctity and apostolic zeal of his later years. He was ordained in 1676 and lived five years as a secular priest. His fame as a preacher was considerable.

It was at the end of this period that the Ceylon apostleship first appealed to him, the reason being that the Catholics there were cruelly persecuted by the Dutch, who had become masters of half the island. For twenty years the faithful had not seen a priest and religion was dying out, and he decided to make the sacrifice of his life for those unfortunate souls. For the time being, however, he was appointed as the Superior of the Mangalore Missions, but after three years he returned to Goa and entered the nascent Congregation of secular priests there. He was soon elected Superior. Through his efforts the Congregation was affiliated to the Oratorians in Europe. Father Vaz thus became the founder of the Oratory in India.

In 1686 he set out on his perilous mission disguised as a beggar, and after many escapes from the Dutch landed at Jaffna. There he found a Catholic family and made himself known to them. They kept him concealed during the day. Before daybreak he celebrated Mass and administered the Sacraments to the faithful, who had been told of his arrival and who came secretly to see him. In a few months the Catholics of Jaffna and the neighboring villages began to profess their Faith openly, and the Dutch authorities were perplexed at this sudden apparition of Catholicism, which, they supposed, had been crushed once for all.

Father Vaz next turned to Kandy, the capital of the native king, who ruled over the other half of the island. Betrayed as a Portuguese spy, he was kept in custody for two years, during which time, however, he was allowed to minister to the spiritual needs of the Catholics. When he regained his freedom he built a church in the town, under the patronage of Our Lady of the Conversion of Pagans. A few officers at the court and many pagans in the town embraced the Faith. The success of his mission naturally excited the jealousy and hatred of the Buddhist monks and their followers, who, with help from some native chiefs, began to assail the Christians. The king, a man of superior intelligence, would not, however, easily yield to their importunities, and Providence soon came to the rescue of the threatened Mission. The country was suffering from a terrible famine, and the king had recourse to the prayers of Father Vaz and his Christians. Rain fell and the people were saved from starvation. This for the time being conciliated the infuriated fanatics, and the Mission of Father Vaz gained in popularity and influence throughout the native kingdom. This popularity, however, lasted only for a short while. Two more persecutions followed. Happily, the king and a strong party at the court were in favor of the Christians, and the attacks of the Buddhists were easily warded off. By 1700 all persecutions ceased.

When these initial difficulties had been overcome and the Mission had gained a firm footing in the island, nine more Oratorians successively arrived from Goa. They were stationed at convenient centres and regular, active missionary work was begun. Father Vaz was constantly on the move, exhorting and encouraging his fellow laborers, all of whom led a truly missionary life. The letters addressed by the companions of Father Vaz to the Archbishop of Goa relate numerous miracles performed by him; and Catholics and pagans alike considered him a saint. In Kandy they were free to exercise their ministrations in public, but in Dutch territory absolute secrecy had to be maintained. God blessed their labors, however, and the Missions advanced rapidly. When Father Vaz landed in Ceylon in 1687 a great many Catholics had been compelled to apostatize or had done so for worldly reasons. Twenty years of hard, apostolic work, of which he was the chief inspiration, brought back into the Church many of the apostates and gained a fresh harvest of 30,000 pagan converts. The census taken in 1717—only six years after the death of the great missionary—records a total Catholic population of 70,000, with fifteen spacious churches and 400 smaller chapels. The Faith had taken such deep root in the hearts of all that Catholics felt themselves powerful enough to resist openly the penal laws which had well nigh crushed them before the advent of the great pioneer-priest.

Naturally enough, the question of a separate bishopric for Ceylon claimed the attention of Pope Clement XI. The dignity was offered to Father Vaz (1706), but was modestly declined on the plea that the presence of a bishop in the island would only serve to increase the vigilance of the Dutch persecutors. Moreover, his constitution was worn out by mental anxieties and bodily labor. From 1709 he was in a state of decrepitude, and his end soon came. An attack of fever prostrated him and he breathed forth his saintly soul on the 15th of January, 1711—the sixtieth year of his age and the twenty-fourth of his landing in Ceylon.

The process of his beatification was begun in Goa about the year 1737. But when sent to Rome it was found wanting in some essential formalities, so that Pope

Benedict XIV cancelled the proceedings, ordering them to be begun anew. Unfortunately, the Church in India was then passing through a crisis and the process could not be resumed. The question has since been left in abeyance.

To the eyes of Faith it is significant that the Pontifical Seminary for India should have been erected in the very place in which the great missionary lived and labored for nearly a quarter of a century. His remains—as yet undiscovered—must be reposing very near the seminary, and no doubt his prayers and intercession are securing for his younger brethren of the latter days an efficient spiritual formation. In fact, the alumni of the seminary, 103 in number, are doing excellent missionary work in India and Ceylon.

JOHN PALOCAREN.

CORRESPONDENCE

Decline of the Crescent

From the hills of Albania defeat has come to the famed Committee of Union and Progress, and confusion to the Young Turk régime. What neither Tripoli nor Yemen could accomplish has been done by the pass of Kasanlik, that historic spot watered more than once with Christian blood in the combat of centuries between Cross and Crescent. All eyes are now turned to that corner of Europe, where a measure of success has been won by the rebels such as justifies attention and excites sympathy in the most indifferent. For the most righteous cause is ignored until its advocates make the sacrifices that reveal conviction. There is no reason why the same encouragement should not be extended to Albania as was to other Christian States that threw off the Turkish yoke during the last century.

Turkey's internal troubles invariably result in the loss of that portion of her conquered territory that is ripe for severance; and, after Greece, Rumania, Servia and Bulgaria, it is the turn of Albania. In lieu of Russian and English protection Albania can count on help nearer home, for her national aspirations are identified with demands for reform on the part of the army and the political leaders who were not allowed to express their opinions in the late elections. The new movement is, therefore, serious and far-reaching. If Albania is to be preserved to the Ottoman Empire it must be through concessions on a generous scale. The best commanders in the army happen to be of Albanian birth and do not forget it. Mahomedan they may be, but Albanian above all else. They have refused to march against their brothers at Turkish bidding, and the old policy of promises and procrastination adopted towards the Malissoris and Mirdites will be tolerated no longer. A clear demand for autonomous administration has been formulated at Geghyssen in Catholic Malissia by a group of northern chiefs. The Malissoris have taken the most effective stand against the Young Turk oppression that followed the proclamation of the Constitution. They were never deceived by the fine words of the Committee of Union and Progress, nor will they yield what they have gained to the men who have ousted the Committee.

It is an anomalous situation when the recalcitrants to a constitutional government, such as Kiamil Pasha and old Ahmed Pasha are entrusted with the application of the Constitution on broader lines than those of the Young Turks who inaugurated it! The collapse of the

Young Turks bears out what has been written in these pages about their methods and aims very shortly after they had deposed the Sultan Abdul-Hamid and started to unite all Ottoman subjects in one happy family. Three years trial have they had for the process of Turkification, which was what their boasted work of fraternity proved to be. They stand discredited before the world, having failed to conciliate any Christian race, and shown once more that Moslem rule is inseparable from coercion. The fierce and venal Diavid Bey, a Turk of Semitic origin, was the exponent of Young Turk ideas in Albania. He backed up the Kadis (finance clerks) in their extortions from the penurious dwellers in the mountains where his name is accursed. This was the man whose reappointment was being considered when the fall of Said Pasha's Cabinet saved Albania from the necessity of a fresh effort. The advent of Said's and Diavid's opponents gives Christians a little breathing space. Any change must be for the better. Perhaps the new Cabinet will recognize that only autonomous administration of the vaunted constitutional laws will ensure the liberty of worship, national education and economic development that alone will pacify the insurgents. Meantime, the capture of 150 wagon loads of ammunition near Suhoreka, and the seizure of three Maxim guns by Issa Boletinats and his men is a most effectual persuasive.

Many Serb villages have joined forces with Issa, who has given orders that their bean crops be respected, so that they may not be driven to break the summer fast by partaking of meat through lack of vegetable nourishment. This attention has been much appreciated by folk who had their wheat fields trampled on by the Turkish troops in their march northward. True, the debatable land of Macedonia is claimed by Serb, Bulgar, and Albanian alike, but this is not a moment in which to discuss partitions, and the Albanian chiefs are fully aware of the need to entertain friendship with the Serb Kingdom of Montenegro at their back and the Serb populations of Turkey all round them. Issa has succeeded in rousing the inhabitants of the Prishtin and Prisren districts, who are partly Serb, partly Albanian. His bravery appeals to all, and his shrewdness makes allies. Issa has just lost a son in the combat of Vuchitern, where his small force held the Governor, Fadil Pasha, at bay for twelve hours. The Albanians, during this campaign, never retreat but to rally. They returned next day to give Christian burial to the bodies that choked the ditch outside Vuchitern, and were aided by the Serb non-combatants, while the exhausted Turks kept out of the way. It is interesting to note that Issa takes his mother with him through all the stress of camp life and desultory warfare. Her roof was burned down, her household dispersed, and instead of seeking refuge in Scutari the aged heroine, who has given a savior to Albania, accompanies her son and grandson to cook their food, and bind up their wounds.

She assisted at the Albanian "Parliament," for so the chiefs style the conference of eighty-six heads of tribes that met at Yunik and formulated the demands that led to the resignation of the Said Cabinet. The memorandum mentions in the first place freedom for Christian worship and education, and in the second legal recognition of the Albanians' distinct nationality as a guarantee of respect for their customs and traditions. It is a well-known fact, that even in the independent Christian States of the Balkans the substitution of the Turkish Sabbath, Friday, for Sunday, has left traces to the extent that the Christian clergy cannot yet overcome the people's

reluctance to work on Friday. The forced observance of Turkish feasts weighs heavily on those who cherish their own, and the declarations of the Committee of Union and Progress that all creeds would be respected are illusory when the Sheik-ul-Islam can decide that the Latin alphabet is "irreligious."

The impossibility of reconciling Turk and Christian may be seen from the verses below that are droned by every Turkish soldier in his barracks, and muttered by every Turkish child in the harem, his first lesson, and his living code from the cradle to the grave:

"Our faith is the righteous faith,
Wisdom-giving, power-dealing,
From Allah to Mahomet
Given in sign of love and hope.
The Half-Moon is our symbol
Ever riding above the Cross.
All other faiths must die in bloodshed.
Ours alone is living fire.
Like a bright blade of Damascus
It shines down through centuries.
Woe to the unbeliever!
Let his moans be heard afar.
The earth is meant for combat
To be shorn and devastated.
Not one Giaour shall escape,
We have a stake for each.
Who bows not to the turban
Of our Holy One, or rejects the Koran,
Be they Christians or godless,
Shall feel the scourge of Allah
Till Islam rules the world,
And the Muezzin rings out
In the four quarters of earth
'Mahomet is sole prophet,
To him, alone, be glory'!"

This is the teaching, these are the tenets of the element that professes to harmonize with men of goodwill within the Ottoman Empire. The Young Turk party has failed, and the Cabinet that has taken up the task would be ill-advised in attempting to resume it. Christianity and Islamism are irreconcilable factors. Anything short of autonomous administration will not solve the Albanian difficulty.

BEN HURST.

Congress of Catholics in Brazil

It may interest the readers of AMERICA to hear of the Ninth General Congress of German Catholics in Rio Grande do Sul, Brazil. Rio Grande do Sul is the southernmost State of the Federation, and a considerable percentage of its population of one and one-half millions is of German descent. The place of this year's Congress was Venancio Ayres, a prosperous little town, within easy reach of the German colonies. Many came from afar, traveling two, three and more days on horseback. There were also present at the Congress representatives of three bishops, and of the President of the State. The latter was represented by Dr. Freidas Valle, editor of the Catholic paper *Actualidade*. It was held February 25th, 26th and 27th. It was in every respect a great success; in fact, a little imitation of similar Congresses in Germany and the United States. A large hall had been erected for the purpose. Despite the great heat, that made those three days a little troublesome, the enthusiasm could not be more intense. The speakers discussed questions of actual interest for the farmers.

The most brilliant of the orators was Rev. Father Pedro Sinzig, a Franciscan, conspicuous in Brazil as editor of the fortnightly Catholic review *Vozes de Petropolis*. He is known also as a writer of good church music. He insisted on the urgent need of organization, and spoke so well that the members of the Congress responded with enthusiasm to the appeal made to them on the next day, to found the "Volksverein of the German Catholics of Rio Grande do Sul." The untiring zeal of Father Amstad, S.J., had prepared the way for this important work. He is a man of wide popularity and thoroughly familiar with the German colonies. He was chosen amid general applause as first Secretary General of the new "Alliança Popular," and given all necessary powers by his superiors and the Congress to introduce it in all communities. He is now stationed in the capital, and is seldom at home, his whole time and energy being spent in traveling everywhere to advance the interests of the Volksverein. He has about six thousand names on the list, and hopes to reach in one or two years the ten or twelve thousand mark. Some other pressing needs were urged during the sessions; for instance, the establishment of good schools and popular libraries. Bad reading and the passion for gambling are two great evils to which the Congress called attention. The Congress was closed by a grand procession, at which more than 2,000 men accompanied the Blessed Sacrament, a sight never witnessed here in the South of Brazil, where at least among the Portuguese-speaking population laymen do not care to take part in such public demonstrations of Faith, and leave everything to the women.

A fortnight ago we had here in Porto Alegre the Second Agricultural and Cattle Exposition. The affair was a success, although rather insignificant compared with your American shows. The Minister of Agriculture himself, Dr. Pedro Toledo, came from Rio to inaugurate it. He had the bad taste not to conceal that he is a high dignitary of Freemasonry. The greatest part, or almost all the machinery exhibited, was of American or German make.

The last of the four bishoprics, formed of the territory of the Archbishopric of Porto Alegre, has of late received its ordinary. The first Bishop of Uruguyana, Right Rev. Pinheiro, has taken possession of his See. He will have to meet many difficulties and to fight hard. What he will find in that frontier town of dubious fame is ignorance, indifference and enmity, and almost nobody to help him. He knows it, but he seems to be the man for the place. The patience of the new Bishop of Pelotas, Right Rev. Francisco Barreto, has already been tried very severely. The anti-clericals are using every means in their power to thwart him by denunciations in the press, street riots, etc. But the Catholics are retaliating, and have had a grand public manifestation in his honor. It was remarkable for the number and quality of the participants. South Brazil has indeed been a long-neglected part of our Lord's vineyard, and the worst part of the evil is ignorance in matters of Faith. An apostate priest, Dr. Elizalde, of Chile, came last week to give three lectures. He introduced himself as an apostle of Positivism, a system which has many prominent adherents in our State. A telegram from Santiago, where Elizalde in his better past was highly esteemed among the clergy, and where he was known as an orator and poet, denounced him as a *compendio de todos os vicios*. He defends himself in the papers, but it seems that the people do not take much interest in him.

A. H.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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An Old Man's Surprise

An old resident of New York in a recent letter to the *Evening Post* expresses his astonishment at the toleration the authorities are showing those "cabaret show" restaurants that have gained such vogue in Manhattan.

"I am an old man," he writes, "and have lived all my life in New York, and I believe I am familiar with various forms of vice that flourish in all great cities. The other night, however, even I stood aghast at the scenes which I was perforce obliged to witness in that region which has come to be known as the Great White Way." He then indicates the character of the scenes he witnessed, both in the restaurant he entered and in its adjoining dance hall, scenes of lewdness and of "shameless drunkenness, the women being as great, if not greater offenders, than the men," and he "was dumfounded to learn," on inquiry, "that the things I had seen were a nightly occurrence. I could not believe this, for the New York I have so long known never, to my knowledge, harbored such debauchery."

But a worse shock was to come. For "in the midst of a rioting, swaying, struggling mass, beating time to the barbaric strains of a negro orchestra," "to my horror," he tells us, "I recognized two young men—sons of lifelong friends and reputable business associates. These young men have been brought up in Christian homes, and, having recently completed their education in one of New England's leading universities, are just embarking on business careers."

Perhaps this old resident's young friends do not consider quite complete as yet the education they received "in one of New England's leading universities," and are making haste to supply deficiencies. But cannot New York deem itself sufficiently "metropolitan" without tolerating on its main thoroughfare such scenes of open

debauchery as those described by the *Post's* correspondent?

A Prince of Charlatans

Cæsare Lombroso is a name of such wondrous potency nowadays in many quarters that a mere assertion of his regarding the causes of immorality has more weight apparently than everything saints and sages have written on the subject. But Mr. Hilaire Belloc, reviewing "Criminal Life" in the *Eye-Witness*, proves to admiration what a charlatan its author is.

"To begin with," says the essayist, "you have the name. He is no more of an Italian than Disraeli, or than the present Mayor of Rome; but his Italian name deceives and is intended to deceive the public." In the second place, true to the characteristics of the charlatan, Nordau, or Lombroso, parades the object with which he desires to dupe the public, "and simultaneously hides his methods in pushing the thing forward."

So when he published his work on "Degeneration," "a tenth rate book," quite devoid of logic and learning, but rich in assertions about matters "which the author could not pretend to any familiarity with," the European press, found it impossible to praise Nordau too highly.

"Now, Lombroso's own department of charlatany," continues Mr. Belloc, "was to attack Christian morals in the shape of denying man's power of choice between good and evil. In another epoch and with other human material to work upon his stock in trade would have taken some other form, but Lombroso had been born into that generation immediately preceding our own, whose chief intellectual vice was materialism."

Born, moreover, into a society that, owing to the depression of religion, worshiped wealth, but made the poor feel the weight of the law, Lombroso found "facts" without number on which to base his theories.

"For the popular instinct which would repress and punish cowardice, oppression, the sexual abominations of the rich and their cruelties had no outlet for its expression. The prisons of Europe were filled in the main with the least responsible, the weakest willed, and the most unfortunate of the very poor. We owe to Lombroso the epoch-making discovery that the weakest willed, the least responsible, and the most unfortunate of the very poor often suffer from physical degradation. With such an intellectual equipment Lombroso erected the majestic structure of human irresponsibility."

Out of two hundred such prisoners Lombroso, with preternatural discernment observes that a larger proportion is diseased or malformed than would be the case with "two hundred taken at random among the better fed, or better housed, or more carefully nurtured citizens." Then this genius proceeds to gather his statistics, and finds that ninety-three per cent. "suffer from metagrobolisation of the hyperdromedaries, which is

scientist Greek for the consequences of not having enough to eat."

"By this method is produced a theory," says Mr. Belloc, "that is uncommonly comfortable to the well-to-do—that their fellow-men, if unfortunate, can be treated as irresponsible chattels." But how to distinguish physically "the cosmopolitan and treasonable financier, the fraudulent company promoter, the traitor, the tyrant, the pornographer, and the coward," who in high places are the curse of modern Europe, Lombroso tells us nothing, for there is nothing to tell.

The Political Gladiators

Facing each other for a fight stand the two most conspicuous men in France to-day. Raimond Poincaré and Georges Clemenceau. Poincaré descends from the halls of legislature, with all the glory around him that comes from the successful passage of the Bill for Proportional Representation—a victory, however, which cost him many shabby and shameful concessions. Over against him stands Clemenceau, only recently arisen from his sick bed in the hospital, where the nuns whom he still hates nursed him back into life, though apparently without exercising any influence on his bad heart.

Poincaré is comparatively young; calm, clever, well poised, with a ready wit, and a sharp-pointed phrase to drive his thought home every time; a finished gentleman, a well-equipped scholar, and now a successful statesman, who has won his first battle. Clemenceau, on the other hand, is a political swashbuckler, whose chief claim to distinction consists in his ability to turn Government Cabinets upside down. He is an adept at seizing what a bromidic writer would call the psychological moment in the uproar of a mob, either inside or outside of Parliament, and by a word or a phrase, which is often paradoxical, stultifying all the calculations of the strongest ministries and leaving them shattered wrecks at his feet. There is no end of such disasters to his credit. He now proposes to deal with Poincaré in a similar fashion:

No sooner was the Bill for Proportional Representation passed by the House than he sent out a furious pronouncement against it. Of course, when he speaks every one listens, but the press has already described the explosion as Clemenceau's *dernière cartouche*. Indeed, when the smoke cleared away it was he who was mangled, and people were asking: Is this the Clemenceau of old; the man whom every one dreaded? The quick, sharp, concise, cynical, dare-devil fighter of former days had disappeared, and in his place was one who looked like Grandfather Combes, rancorous, snarling, spiteful, diffuse, and as dreary, some one said, as a long drawn-out winter's night. What he said was so absurd that his friends fear he is in his dotage. Poincaré, Millerand and Briand, he discovers to be a clerical coalition, although Poincaré had just closed a hundred schools for teaching catechism, Millerand is an arch-Socialist, and

Briand had prepared the Bill for the suppression of the Congregations! Poincaré did nothing but quietly bring out the fact, while making a speech on another subject, that Clemenceau himself, while in office had been working in the direction of Proportional Representation, but had failed.

The real fight, however, will come in the autumn, when the Senate, which has not yet considered the Bill, re-convenes. It is not likely that Poincaré's former friends in that body will set aside the verdict of the House, which is superstitiously regarded as voicing the will of the people, or throw discredit upon Poincaré, of whose senatorial career his associates are proud, in favor of Clemenceau, from whom they have so much to fear, and to whom they owe many a grudge. When the Premier returns from Russia he will have an additional breast-plate of defence, which his enemy will find hard to pierce.

The Unemployed

To the *Common Cause* for August, Mr. H. S. Randolph has contributed a good paper on "Jobs Without Men," in which the Socialists' assertion "that there are no less than 3,000,000 in the United States who are vainly seeking work" is proved, as far at least as New York is concerned, to be without a foundation in fact. For there seems to be work in abundance, even in that city, for men who really wish to be employed, but are not too particular about the kind of work they do. It is the "common laborer" who is most in demand. An agent from Pittsburgh, who came to Manhattan in search of men to work in Pennsylvania for \$1.83 a day, found very few of the unemployed that were willing to accept the offer.

"Almost every day," says Mr. Randolph, "agents in search of laborers visit the parks and other places where idle men congregate and every night the bread lines are sifted in the hope that some few of the hungry men will prefer an opportunity to work to a further dependence on charity." "But with little success, for the great majority of the men who are able to work refuse to do so, preferring to beg the pittance that buys them beer, bread and a bed to earning a decent wage."

To remedy this evil, the writer favors the passage and enforcement of a law "making work compulsory upon all who, being able to work, have no visible means of support."

Independence Day in France

While we Americans are striving to control the exuberance with which our Fourth of July is usually celebrated, the French, if reports are true, are beginning to be disgusted with their Fourteenth of July, the birthday of their National Independence. They have reason to be so affected. It was the day of the storming of the Bastile, about which such mountains of rubbish have

been accumulated by Carlyle and others. Lafayette was in command at Paris at that abominable moment, and two days later he wrote: "I reign in Paris, but I am placed over a people who seem possessed by the fury of a horde of cannibals. I have already saved six people in different parts of the city from being hanged, but the populace is in a drunken fury and will soon cease to heed me." He must have been thoroughly convinced of his helplessness, when a few days afterwards the cook who had cut off the head of the Commandant of the Bastile, presented himself at the Hotel de Ville and held up before Lafayette the heart of a venerable Councillor of State, M. Foulon, who was seventy-four years of age and who had spent enormous sums of money for the relief of the poor. Besides the heart, a soldier carried the head of the distinguished old man, both of which were afterwards thrown from the windows of a tavern to the mob outside. This condition of things grew worse, and a writer in the *Mercure de France*, in 1792, three years afterwards, says: "The Huns and the Heruli, and the Vandals and the Goths will not descend upon us from the North and the Black Sea. They are here among us now."

No wonder that decent Frenchmen wish that the Fourteenth of July were blotted from the calendar.

A Diplomatic Blunder

The Belgians are showing a great deal of indignation, and properly so, against a certain Frenchman named Klobukowski. The name Klobukowski has not much of a Gallic tang about it, but he is no less a personage than the President of one of the French Chambers of Commerce. Klobukowski, however, holds only an inferior place in their thoughts. Their wrath is chiefly directed against the French Minister at Brussels.

At a gathering in the Capital, Klobukowski, instead of attending to his own business of buying and selling, opened his soul on the political battle that had just been fought, and assailed some of the prominent Belgian politicians for their attitude on the school question. To Klobukowski the "lay" school is the ideal. Such a breach of proprieties, even in a private individual or the President of a Chamber of Commerce was unpardonable, but what made matters worse the French Minister, who was present, instead of ignoring or reproving the stupid speaker, actually supported him. "You are right," he said, "in feeling disturbed at the facts which you have called to our attention in such vigorous language. I, myself, have been profoundly moved, but I measure my appreciation of these events by the exiguous abilities of those who are responsible for them."

Of course, anyone who "measures his appreciation" of anything "by exiguous abilities," personal or otherwise, might be passed by unnoticed were he not an accredited official from a friendly country, and were there not in the inane phrase a gross insult to the most dis-

tinguished statesmen in Belgium, who risked their political lives in combating the "lay" school. The *XX Siècle*, which is more or less an official organ, declares that "no foreign diplomat ever dared to insult Belgium so brutally." Other papers have stigmatized this break as "regrettable and dangerous diplomacy."

Unfortunately, it was not merely a slip of the tongue. The offence was reiterated that very evening at a banquet, when this same wonderful statesman exhibited anew the exiguousness of his intellectuals by informing the guests that when he was in Ethiopia, King Menelik expressed himself in favor of "lay" schools, "and you know," he added, "Menelik claims to be a descendant of Solomon." Evidently the French Minister is not.

The *Correspondant*, while regretting that the refinement and intelligence of the ambassadors of the old school is disappearing in French diplomacy, expresses the hope that the indignant Belgians will make light of the incident. But many an ambassador has been recalled for lesser infractions of the proprieties. Meantime, the partisans of "lay schools" will find comfort in the fact that Klobukowski and the dusky sovereign of Abyssinia favor them. Education must be flourishing in those far away African jungles.

"Dumb" No Longer

Dr. Raphael Dubois, we read in a despatch from London, is the author of a paper illustrated with photographs on "The Laughter of Animals." One picture which the enterprising professor secured is that of a young greyhound, to which, or to be more accurate, to whom—a lump of sugar is being offered.

"The dog's lower lip has dropped," the report gravely avers, "while its upper lip is raised in a kind of grin. The teeth and gums are bare, the jaws are slightly opened, the nostrils dilated, the eyelids half closed, and the ears laid back. The dog assumes this appearance when its mistress caresses it or when it is simply told to laugh. Another photograph shows a horse which likewise opens its lips, bares its teeth and gums, and assumes a peculiar expression when sugar is offered or when the word 'sugar' is pronounced."

Now we have certainly observed time and again dogs and horses behaving, even when no sugar was in immediate prospect, just like those the despatch describes. But owing, doubtless, to our meagre knowledge of modern science, or to the lack of a lively imagination, we never knew that the merry quadrupeds were laughing. Live and learn! But here is a marvel even greater. There has lately been on exhibition in New York a remarkably gifted dog of Gothic lineage who, without question, is not only able to smile like his British cousin, but can actually pronounce, as is piously believed, eight or nine German words!

On consideration, however, perhaps these are not such novel wonders after all. For the crocodiles in the sacred

Ganges, as all the world knows, weep immoderately as they accept the toothsome Hindu babes that pious mothers offer them. The grin, moreover, of a Cheshire cat, according to a high authority, has been observed to survive even its owner's departure, while it is "a matter of common knowledge" that hyenas laugh and that coyotes cry. No one, therefore, should be surprised to learn that horses smile and dogs talk. For the day cannot be far distant when the purring of pussies and the cackling of hens will be found to be nothing less than words of contentment or exultation that we are yet too dull to understand. Meanwhile let us prudently avoid calling our domestic pets "dumb animals."

Public Opinion as Censor

Mr. William Winter, the veteran dramatic critic, who after more than forty years' service resigned from the staff of the *Tribune* because his attitude toward the decadence of the American stage was considered too uncompromising, was recently asked by a *Times* interviewer whether he thought "present-day public opinion" could be relied on to act as an efficient censor of theatrical productions. Mr. Winter's answer was an absolute "No."

"If a play is cleverly made," he said, "well acted and well set upon the stage, it will, in the majority of cases, have a prosperous career, no matter how impure and injurious may be its effect. Adverse criticism, fashioned by writers who possess a clear, definite purpose and know how to work for its accomplishment, can do much to form public opinion, and thus to repress such plays. But it is, comparatively, seldom written. Moreover, there are honest differences of opinion, even in the face of incontestable facts, blazing in the light of experience. And, finally, there is always a public for theatrical punk, just as there is for poisonous patent medicines—and the 'demand' for both abominations is generally created in much the same manner. I believe much good might be accomplished by a wider exercise of police powers, under intelligent, honest, efficient control. But at present, while New York remains 'the best-governed city in the world' and the police force is, seemingly, unable to prevent deliberate murders on the main streets or to apprehend criminals after murder is committed, censorship of the drama is a little beyond them."

Just criticisms of a play, it is true, are "comparatively seldom written." And even then, though they warn the heedful, they also serve unfortunately to advertise the offensive production. It would seem, however, that the police department could provide an efficient board of censors to witness a rehearsal of suspicious plays announced for presentation in the metropolis and then forbid, if need be, all performances.

At one of the sittings of the International Eugenics Congress, which was held recently in London, Dr.

Frederick L. Hoffman, statistician of the Prudential Insurance Company of America, read a paper on "Maternity Statistics of the State of Rhode Island," in which he showed that, according to the census of 1905,

"Half the population of this typical New England State were of foreign extraction, and that fewer native-born women were married and had families as compared with foreign-born women. The statistics also showed that a far larger percentage of Roman Catholic married women were mothers. Therefore, this originally Protestant State was in a fair way of becoming Roman Catholic. He thought these figures showed an alarming tendency in American life. Granting that excessively large families were not desirable, at least from an economic point of view, it could not be questioned that the diminution in the average size of the family, and the increase in the proportion of childless wives among the native-born stock was evidence, not so much of physical deterioration or diminution of fecundity, as of the use of artificial restrictions among the better classes, due to their desire to have an easy life, unburdened by children. This state of things, in Dr. Hoffman's opinion, must have a most injurious and lasting effect on national life and character, for unless the better classes of America recognized their duty to increase and multiply, there was no chance for the survival of those British ideas and British institutions which tended to make the world a fit place to live in."

Whereat, says the London *Times*, the audience cheered.

Whether the spread of Catholicism in Rhode Island is "an alarming tendency" depends, of course, largely on one's attitude toward the Church. But how "the better classes" can deserve that name and still go on promoting racial suicide does not seem, "at least from a moral point of view," a very debatable question.

The New York *Globe and Commercial Advertiser*, a paper which has aimed to be of special interest to school teachers, recently has been making an appeal to the patronage of Catholics. Let the editors carefully censor then the lucubrations of its dramatic critic, for his ideas of what is praiseworthy in stage productions are too "advanced" for Christian readers. He has commended highly plays which deserve, in our opinion, nothing but condemnation. Apropos, for instance, of a wretched French importation, recently presented on Broadway, the *Globe's* critic, while allowing with smug condescension that it is, "of course, an excellent idea to protect our young men and maidens," deplores, nevertheless, the fact that the farce was a little "denatured," as he terms it, and asks indignantly: "Why try to compromise? Why not either be candid about it and give the stuff with all its native and risqué humor, or else be consistently Puritan, and do without?" In this critic's mind the "consistently Puritan" are those seemingly who object to indecent plays. Let the teachers, to whom the education of New York's children is entrusted, be "consistently

"Puritan" then and avoid the theatrical productions that the *Globe* praises.

Press cables state that four Franciscans, Fathers Fur-long, Ryan, Byrne and Sambrook, have been designated, at the request of the authorities in Rome, to go to Peru and begin the needed mission work among the Indians of the rubber-gathering district of Putumayo. The names of the missionaries suggest that, in nationality at least, the tradition established by the Irish Jesuit, Father Thomas Field, the first English-speaking missionary in this vast territory, is being preserved. Father Field began his work among the natives in South America in 1577, and was one of the two founders of the "Reductions" of Paraguay.

THE TOMBS OF THE POPES

Press dispatches from Rome announcing the ceremonies incident to the ninth anniversary of the death of Pope Leo XIII intimated that there did not seem to be any question now of transferring the body of the late Pontiff from the provisional niche it occupies in St. Peter's to the handsome monument erected for it by his cardinals in St. John Lateran.

Among the innumerable objects which Christian Rome offers to please and instruct the traveler, the Papal tombs take high rank, whether we contemplate them in the historical associations which they recall, or as evidences of the rise, growth and decay of art which they reveal. Indeed no less an authority than the distinguished archeologist Lanciani assures us that they are second only in importance to the mosaic portraits of the Popes around the nave and transepts of St. Paul's, beginning with St. Peter, and extending to the present illustrious occupant of the papal throne, Pius X. In our walks in Rome we meet constantly the tombs of the Sovereign Pontiffs. What more fascinating than to reflect upon the majesty of the buried past as we stand before the tombs of the Leos and the Gregories of old and recall their labors, their sufferings and their triumphs in ages long since vanished.

Nineteen hundred years have well nigh rolled since St. Peter established his See in the imperial city, and although he has had nearly two hundred and sixty successors, there exist to-day less than ninety of their tombs. So says Gregorovius in a clever but for the most part utterly unreliable work on this subject. Of this number about sixty are in Rome, scattered in the various basilicas and churches. In other Italian cities, Perugia, Florence, Bologna, Naples, Monte Cassino, etc., etc., there are less than twenty. The six Avignon Popes (1305-1370) are buried in France, while Germany possesses but one Papal monument, that of Clement II (1046-1047), in the Cathedral at Bamberg.

In the earliest ages of Christianity the Popes were buried in modest marble sarcophagi in the crypt of the Vatican, beside the tomb of St. Peter. From the beginning of the third century they were laid in the catacombs, their last resting place being marked by a simple name. The underground cemeteries along the Via Appia and the Via Salaria were usually chosen, with a marked preference for the Catacombs of St. Calixtus and St. Priscilla. In a study of the transformation of Rome from Paganism to Christianity, there is scarcely anything of more absorbing interest than to compare these humble graves of the Popes with the splendid mausolea then being erected by contemporary emperors.

It is a familiar story how the founder of the science of Christian Archeology, the celebrated de Rossi, who is fitly styled the "Columbus of the Catacombs," discovered the long-sought-for crypt of the Popes. In 1849, while exploring a vineyard on the Appian Way, he came across a small fragment of marble supporting a stairway. The words "Nelius Martyr," with which it was inscribed, caught his trained eye, and with the instinct of genius he judged it to be a portion of the tomb of Pope St. Cornelius (251-253). He at once sought an audience with Pius IX, and begged him to purchase the vineyard. "The dream of an archeologist," responded the Pontiff; nevertheless he did as requested. The anticipations of de Rossi were realized by a discovery of unrivaled importance. Three years later, after much excavation, he found in the Catacombs of St. Calixtus the missing fragment of marble belonging to the tomb of Pope St. Cornelius, as well as the Pontifical crypt containing the shattered marbles of the tombs of five of the eleven Popes known to have been buried there. They were the graves of the martyrs Urbanus, Antherus, Fabianus, Lucius and Eutychianus, who reigned during a portion of the sixty years from 223 to 283. A great number of paintings and decorations marked the spot as the most celebrated in the cemetery, if not in the whole of underground Rome. Pius IX, in company with de Rossi, visited the hallowed spot, and as the treasures were exhibited to the admiring gaze of the Pontiff, de Rossi smilingly remarked: "Holy Father, these are the dreams of an archeologist."

The custom of subterranean burial prevailed throughout the age of persecutions. From the peace of Constantine to the middle of the fifth century the Roman Pontiffs were entombed in open-air cemeteries above the Catacombs, and obeyed the law which prohibited burial within the walls of the city. There was a double reason for this practice: the law which forbade burial within the city limits, and the pious desire of the Popes to rest close to the ashes of the martyrs. Dating from the pontificate of Leo the Great (440-461) until the ninth century, the Vatican became the official mausoleum of the Popes; the Portico or Atrium of old St. Peter's being chosen as the place of their burial. They were laid there side by side under the floor for nearly two and a half centuries, until every available foot of space was occupied, and it was a task even for the learned to single them out and read their epitaphs. Their sepulchres were generally sarcophagi or bathing basins from the pagan thermæ, and their graves were marked by a simple marble slab with a few Latin verses. The feet of successive generations of pilgrims caused many of these inscriptions to wear away, and only eighteen letters of the several hundred known to have been on the tomb of Gregory the Great have been preserved to our time. With few exceptions, these short biographical poems have been transmitted to us by the numerous pilgrims who visited the shrine of the Prince of the Apostles in the seventh and ninth centuries.

For nearly seven hundred years the Popes shrank from the thought of being buried within the hallowed precincts of the sanctuary. Sergius I (687-701) broke the tradition, not, however, to find a place for his own tomb, but to do honor to the memory of the first Leo, whose grave was in the vestibule of the sacristy of St. Peter's. A chapel in the south transept was prepared, and the body of St. Leo the Great was enclosed in a costly monument, encrusted with precious marbles and mosaics, which endured for nearly a thousand years.

During the tenth, eleventh and twelfth centuries, the Sovereign Pontiffs were generally buried in the Lateran Basilica, but subsequent Popes do not seem to have adhered to any rule in the selection of their graves.

Probably two hundred Popes were buried in St. Peter's and the Lateran, and to the ravages of time, disastrous fires, and the reconstruction of these basilicas must be attributed the irreparable loss of a long series of important historical monuments of the Papacy. Pastor, in his incomparable history of the Popes, throws much light on the unwarranted destruction of a multitude of ancient and venerable monuments in old St. Peter's. It alone contained eighty-seven tombs, nearly all of which were destroyed in the sixteenth century, when the ancient basilica was replaced by the present majestic structure. There are many and considerable breaks in the chain of Papal tombs which prevent us from tracing the august dynasty back step by step to the dim distance of Apostolic times by the aid of purely monumental evidence, but from the fourteenth century to our own day the tombs of the Roman Pontiffs exist in almost unbroken succession.

As the Renaissance approached canopies of Gothic and Romanesque design were frequently added to their tombs. During the Renaissance and for the centuries following the Papal monuments were constructed in a manner more in keeping with the exalted dignity of their office. St. Peter's is preeminently the Papal Mausoleum, and great as is the historical interest which clusters around the tombs of the Cæsars, and much as we marvel at the splendor of their one-time decorations, and the richness of their vanished material, and their artistic excellence, it must be admitted that St. Peter's, in each of these respects, is not unworthy of being compared with any structure the ancient world produced.

THOMAS F. COAKLEY, D.D.

LITERATURE

Marie, An Episode in the Life of the Late Allan Quatermain. By H. RIDER HAGGARD. New York: Longmans, Green & Co. \$1.25.

When "Allan Quatermain" was first introduced to the public some thirty years ago he was a novelty, his adventures were sufficiently "thrilling" and many of his admirers were much younger and therefore less critical than they are now. At any rate, one who confesses that he used to neglect his lessons to read "King Solomon's Mines," "Allan Quatermain" and "She," the "best sellers" of their day, found "Marie," Mr. Haggard's latest story, rather tiresome. The author's charm is gone.

Since Mr. Haggard's first book appeared, however, he has been by no means idle. For novels, romances, and works on economics, sociology and political history have flowed so steadily and rapidly from his pen that he now has to his credit nearly half a hundred volumes. In his stories Mr. Haggard is always aggressively British and, at times, smugly Protestant. The skeletons of one or two "immured nuns," for example, which this author was fortunate enough to discover in Mexico, Father Thurston, it may be remembered, proved mere figments of the romancer's imagination.

The scene of "Marie," Mr. Haggard's latest book, is laid in South Africa, in the early part of the last century, when the British and the Boer had begun to struggle with the Blacks for the possession of the country. The story is brim full of action and adventure, and shows how, early in life, "Allan Quatermain" began to display that superhuman courage and resourcefulness that extricated him from dangers without number. As usual, relief parties arrive at just the critical moment, the hero's unerring marksmanship, as is customary, saves most desperate situations, the villain meets a well-merited death, and the heroine, this time, makes a sad end. The story is clean, free from "problems," and those

who like tales of adventure, if they have not read too many, will doubtless enjoy this one.

W. D.

Medical Education in Europe, a Report to the Carnegie Foundation for the Advancement of Teaching. By ABRAHAM FLEXNER, with an Introduction by HENRY S. PRITCHETT, President of the Foundation. Bulletin Number Six. New York: The Carnegie Foundation.

The Continental tendency towards educational concentration and solidarity under Government influence, generally pervading this report, is intimated by these words of the Introduction: "Under modern social conditions a nation will, inevitably, lack not only industrial power, but also social contentment and efficiency, if it fails to conceive its various educational difficulties as fundamentally a single problem to be worked out by institutions related in the most vital way to one another, and representing together a national conception of progress and betterment."

The report, after tracing briefly the historical development of the modern medical school in Europe, first discusses the distribution of physicians, showing that in any civilized country it is not necessary to make cheap and poor physicians in order that the country may have physicians enough.

In spite of serious defects, which are frankly pointed out, the author finds medical education in Germany still leading the world. The German universities absolutely control the hospitals in which their clinical teaching is given. These hospitals are not always the property of the universities, but may be municipal and private hospitals in which the university appoints the hospital staff. In Great Britain and France conditions are in some respects even more favorable to the student, for there students are more freely admitted to hospital wards as clerks and dressers, a practice that is being introduced in the United States wherever hospitals make favorable arrangements with university faculties. A startling contrast between American and European conditions is pointed out in the amount of clinical material available for teaching. Nowhere in Europe is medical education carried on by any institution without abundant clinical material. In respect to the curriculum, the report holds that a training in scientific medicine cannot be given on hard-and-fast lines.

Perhaps the most important part of the report deals with examinations. The American state board examination is almost altogether written, in consequence of which medical schools lacking laboratories and clinical facilities can by hard drilling prepare their students to pass. In Great Britain and Germany the qualifying examinations are preeminently practical. In order to pass in anatomy, students must actually dissect; in order to pass in medicine and surgery, they must make a diagnosis on people actually sick, and indicate the lines of treatment to be pursued. It is clear that examinations of this character automatically suppress schools that do not possess good teaching facilities.

Medical sects, such as homeopaths, eclectics, osteopaths, etc., are practically unknown in Europe. The report maintains that medical sects have developed in America because sectarian medicine can be practised on lower terms than scientific medicine. Brief final chapters deal with postgraduate instruction and the medical education of women.

McN.

The Science of Logic. By P. COFFEY, Ph.D., Professor of Logic and Metaphysics, Maynooth College. 2 Vols. New York, London: Longmans, Green & Co.

This comprehensive and scholarly work is very definite in its aim and scope. It is intended primarily for the use of students of the National University of Ireland, with the hope, which every well-wisher of Dr. Coffey will gladly echo, that "it may be found to suit the needs of students in other colleges and universities." Realizing that the requirements of the National University, modelled on those of the English universities, are met by text books which are written from

every point of view except that of the scholastics, the author of these volumes frankly adopts the standpoint "of Scholasticism as conceived and expounded by those who represent the neo-scholastic movement in modern philosophy." He is true to his school. He understands the programme of neo-scholasticism as it is understood by the Louvain professors, to whom he makes constant reference, and especially by the distinguished Cardinal Mercier, Archbishop of Mechlin, to whom the work is dedicated. He has given us a valuable contribution to neo-scholastic literature.

Logic is both a discipline of the mind and a body of positive doctrine. In this country it is studied, for the most part, as a means of mental training and as an aid to practical work in composition and in debating. The great historic problems of the theory of logic, the controversies that have arisen in the historical development of the science, and the comparison of various logical theories and devices, are generally ignored or taken up only in post-graduate work. Unfortunately, too, the underlying philosophy of logic is left vague and unsatisfactory. One thing, however, is certain. The teacher of logic should be well informed as to theories and well grounded in a consistent philosophy of logic if his instructions in practical logic are to be effective. Dr. Coffey's book will meet this need, and it is hardly too much to say that it ought to be in the hands of every teacher.

The best chapters of the work are those (in the second volume) in which Dr. Coffey treats of Induction and its presuppositions. Perhaps the author's amendments of Mill's formulas will be found to be less essential than he claims that they are. In any case, his discussion of the "Uniformity of Nature" and the meaning of "Cause" is entirely satisfactory and completely subversive of Mill's false doctrine on those points. The discussion (in the first volume, pp. 401ff) of Mill's criticism of the syllogism might, so to speak, be brought to more definite focus. Indeed, it might be shown that Mill, the defender of the *Nota Notæ* as an axiom underlying all reasoning, ought to be the last to object that the syllogism involves a "Begging of the Question."

The volumes are well printed, and are provided with ample indexes and a complete list of questions and exercises.

WILLIAM TURNER.

Elementa Philosophiae Aristotelico-Thomisticae. Auctore P. Jos. GREDT, O.S.B. Vol. II. Metaphysica, Ethica. St. Louis: B. Herder. \$2.20 net.

There is no dearth of manuals of Scholastic Philosophy, and there seems to be much justice in the observation not infrequently made that more would have been accomplished in the cause of sane philosophy if many of the authors had confined the energy that is spread over a complete "course" to the study of particular questions or to the application of old and well established principles to the solution of present-day difficulties. Still it is wise that professors should prepare their lectures with a view to publication, for, in addition to other reasons, it makes them more careful what they say and how they say it. And it is assuredly a great advantage to students that their teacher should be the author of their text.

Among those manuals that are worth publishing for their own intrinsic value as a whole and for the importance of the special purpose the author has in view, this work of the learned and clear-minded Benedictine must be conceded a high rank. If it does not carry us very far forward, it certainly will bring the serious student to a fuller knowledge and deeper appreciation of true philosophy as we find it in the pages of the "greatest of all philosophers," the Angel of the Schools. The reading of the copious and apposite quotations, to which the author's text serves as a practical commentary, may bring the further and greater benefit of a desire to be acquainted at first hand with the writings

of St. Thomas. And this is a great service. We talk much about St. Thomas, but in our schools how many are familiar with more than the few detached sentences that serve to give an added touch of respectability to the ordinary class-book?

It is true that the author is a devoted follower not merely of St. Thomas, but of the "Thomist" school in its interpretation and development of the doctrine of the Master. In questions that are open to dispute, other interpretations and conclusions receive rather scant attention, and then only to be firmly but politely set aside. This is done without any unfairness, but we feel sure that in the "Ethics" at least the treatment of some questions would have been less meagre (it is nowhere superficial) and more satisfactory if the aid of Suarez, de Lugo and others had been admitted. Nor do we think St. Thomas would have frowned.

From his long years of study of the great Master, the author has learned the secret of uniting deep and teeming thought with the utmost simplicity and economy of expression.

History of Philosophy. By DR. ALBERT STÖCKL. Vol. I. Translated by REV. T. A. FINLAY, S.J. New York: Longmans, Green & Co. \$3.75 net.

This is a reissue of the edition of 1903, which carried the original translation of 1887 down to the scholastic period. Its 446 large and closely printed pages convey with remarkable fulness and clarity the story of the philosophies of China, India and Persia; of all the schools of Greeks and Latins and Graeco-Jews; of the various Patristic systems and of all the early sects and sectaries, with their Hellenic Philo-Judaic and Parsee as well as Christian elements; of the Augustinian developments in the West, and Arabian and Judaic adaptations of Aristotle; of the rise, growth and formative processes of the schools of the Middle Ages, and finally, the full flowering of Scholasticism in the thirteenth century, Philosophy's Golden Age. The scholarship, comprehensiveness, and sound and just appraisements of this volume, as well as the excellence of its English rendering, have been long and highly valued by philosophic students, and regret has been widely expressed that the translation of the second part has been delayed. This delay has had the good effect of determining Dr. Turner to write his "History of Philosophy," which provides the busy student with the best account of the whole march of philosophic thought that has been compressed into one convenient volume.

Poetic Justice in the Drama—the History of an Ethical Principle in Literary Criticism. By M. A. QUINLAN, C.S.C., Ph.D., Notre Dame, Indiana. University Press.

This small and unpretentious volume is a valuable addition to the armory of literary criticism. Critics must be guided by rules, and the understanding of what the rules precisely are and by whose authority formulated is essential to such intelligent guidance. To trace one of these rules to its sources, to define its precise terms, to indicate its interpretation and application by critics from Aristotle to Moulton, is a scholarly task, and we are happy to say that in this case it has been done in a scholarly way. There are no glittering generalities in this book. The author approaches his problem with a perfect freedom from prejudice or preconceived notions. Statements are supported by quotations. There is little opportunity for a display of style in discussing what the author well names "the most unpoetical of literary dogmas," and we must admit that this book, though the question is interesting, makes rather heavy reading. But it rewards our pains. A number of typographical errors in the text are regrettable. There is certainly room for such a work as the author suggests, and the more attractive its presentation the wider will be its guaranteed field of usefulness.

The *Ave Maria* for August 3, in a strong article on "Catholic Books vs. Books by Catholic Authors," chivalrously places itself in emphatic agreement with a paper on "Catholic Books and Their Critics" that appeared in our issue of July 13.

"Because, in reviewing a recent novel coming from Catholic publishers," observes the writer, "AMERICA informed its readers that, although written by a Catholic author, the book had no trace from cover to cover of anything distinctively Catholic, and therefore was not entitled to be classed as a Catholic book, our contemporary has been accused of narrowness, and of demanding that, in the work of Catholic novelists, devotions and doctrines be sprinkled over every chapter. Needless to say, our contemporary never made such a demand. The narrowness is on the side of its critics. In the case of the novel referred to, the question is not of the prominence but of the utter absence of anything Catholic. The author was probably constrained to render her work colorless; and she did so, more thoroughly, we think, than was necessary to satisfy either her original publishers or the general public. The trouble arose, however, from representing this novel as a Catholic book. If the effect should be to dissuade our publishers from exploiting such works as Catholic," concludes the *Ave Maria*, "the incident is not to be regretted."

Until lately no authentic portrait of Cervantes was thought to be in existence, but, according to the *Springfield Republican*, a genuine likeness of the great Spanish novelist has at last been found. It happened in this way:

"In January of the present year Alejandro Pidal gave a discourse before the representatives of the press of such importance that the Spanish Academy, of which he is president, decided to have it printed for world distribution. The subject was 'The discovery of the authentic portrait of Cervantes and its presentation to the Academy.' It seems that, some months before, it occurred to a certain Mr. Albiol, collector of antiquities of all kinds, to clean up an old portrait that he had acquired during his wanderings around the country, in order to see more clearly the face of the Spanish hidalgo it represented. His surprise was great to find at the top the words, 'D. Miguel de Cervantes Saavedra,' and below, 'Juan de Jaurigui, pinxit, Anno 1690.' Still, having become accustomed to the popular idea of the portrait of the novelist, he thought of this only as a poor copy by an artist of whom he had never heard. Being, however, curious to know who this painter was, he inquired of a learned archeologist and member of the Academy whom he happened to meet, and also related the details of his discovery. The gentleman 'opened the eyes of his soul,' the orator says, on hearing the name of Juan Jaurigui in connection with Cervantes, and the matter was immediately brought to the attention of other members of the Academy."

There seems to be no doubt that the painting which Mr. Albiol has presented to the Spanish Academy is an excellent likeness of "Don Quixote's" creator.

BOOKS RECEIVED

A Practical Guide to the Divine Office. By Andrew B. Meehan. Rochester, N. Y.: St. Bernard's Seminary. Price, 60 cents. Sunday School Teaching. Edited by the Rev. H. A. Lester, M.A. New York: Longmans, Green & Co. Price, 70 cents. Around the World. By Rev. J. T. Roche, LL.D. New York: P. J. Kennedy & Sons.

The Plot of the Short Story. By Henry A. Phillips. Larchmont, N. Y.: The Stanhope-Dodge Publishing Co. Marie. By H. Rider Haggard. New York: Longmans, Green & Co. \$1.25.

German Publication:
Das Ende der Titanic. Von Thomas H. Russell, A.M., LL.D. Chicago: Laird and Lee, Herausgeber.

French Publication:
Le Pain Évangélique. Abbé E. Duplessy. (Tome III.) Paris: P. Téqui. Prix 2 fr.

EDUCATION

"The Churchman" and Educational Problems

Following a practice that is now old enough to be called a habit, the mid-vacation issue of *The Churchman* (August 3) is the "Annual Educational Number" of that publication. And an interesting number it will prove to be, we venture to predict, to the gleaner in educational fields. Practically all the leading articles in the issue have to do with one form or another of educational activity, and in every instance the writer says something "worth the while." The always timely topic of the Church's concern in problems affecting the training of young people is pertinently discussed, from the Episcopalian standpoint, by Bishop Thomas F. Gailor, for years prominently identified with the development of the University of the South, a Protestant Episcopal institution of note in this country.

Dealing with the question, "Why should the Church interest itself in Education?" the Bishop loyally accepts the principle that the true purpose of education in this country is to make good American citizens; to create a capacity for leadership and to furnish men and women who will be of the highest service to the community. And affirming moral fibre to be essential to this kind of leadership, the Tennessee prelate frankly reiterates the orthodox view that it is, therefore, difficult to disassociate the aim of education with religion. Bishop Gailor writes: "It is the duty and responsibility—it is the special province—of the Christian Church to set these moral standards and furnish the inspiration that will enable men to live up to them. And certainly this means the work of education—of education in every stage of it—in primary and in secondary schools, and in colleges and universities. Every organization of Christians that calls itself a Church, is under an obligation to make its characteristic contribution towards this great end."

While the eloquent Protestant Episcopal leader is generous in his acknowledgment that "the Roman Catholic Church is taking the lead in this work with patient and praiseworthy persistency," one regrets to remark an unfortunate inferences regarding the motives inspiring us Catholics in our zeal for right education. It is precisely because of a lack of "patient and praiseworthy persistency" in this direction on the part of Bishop Gailor's co-religionists that we hold the future of this country to belong to our Church. The Southern prelate appears to imply a less worthy inspiration in our bearing the burden right principle imposes upon us. Referring to a remark he claims Cardinal Farley made in a public address a few weeks ago, "that the Episcopalians, through their neglect of education, were leaving the future of this country to his Church," Bishop Gailor says: "To my mind, however, there is a higher and truer reason for the Church colleges and universities than to promote the interests and increase the influence of our Church."

A kindlier judgment—and a wiser one—would have assured Bishop Gailor that the enormous sacrifices Catholics have made, are making, and are prepared to make to further their views on education, cannot be rooted in any vain desire of worldly influence. True, believing as we do that ours is the one Church of Christ, we labor to spread the influence of that Church in the hearts of men. Our purpose is no foolish seeking of power in the land, however, and the splendid utterances of our leaders and their unselfish eagerness to promote "the things that are of Christ" should have taught Bishop Gailor to avoid the uncharitable implication of his words. We would gladly welcome the aid the Church which he represents might lend in the unequal struggle we are making to uphold religious teachings in the schools of

our land. Bishop Gailor well contends that Church colleges "represent and embody the Church's service in creating and training the educated citizenship of this country, upon which will depend the stability and permanence of our free institutions." Unhappily there are not many leaders of the Protestant Episcopal body in America to-day who live in the concrete the ideal Bishop Gailor so loyally defends.

In the same issue the Rev. S. W. Lay, of Raleigh, N. C., presents a plea for wiser judgment on the part of those who contribute gifts and endowments to the cause of education. The suggestion is well worth attention; few of those interested in the intricate problems of educational finance need to be reminded that many a well-meant bequest to schools and colleges cannot be used to the best advantage because of the hampering conditions under which they are given. Ordinarily the generous donor of such gifts, did he realize this as he should, would be the last to fix limits to the good likely to result from his bounty. The writer offers a reason for the freedom of action that should be allowed to educational institutions in such gifts and endowments. He says:

"Most educational institutions are partly charitable in their nature, whether the buildings and funds for part of the current expenses are contributed by the State or by charitable individuals. The ultimate benefit, often amounting to hundreds of dollars, accrues to the recipient of the education, who only pays part of the cost. The financial benefit to the institution arising from buildings and endowments when they have been given consists in the ability to reach a larger number, and to keep within a reasonable schedule of fees, which would otherwise have to be increased. In other words, the educational institution is thereby assisted in doing a larger share of good, and in doing it more easily and efficiently."

In an article under the title, "Ideals in Experimental Education," the headmaster of Marienfeld School at Chesham, N. H., C. Hanford Henderson, Ph.D., scores the public schools of America and claims they are to-day meeting a double failure. "They are failing to educate," he says, "failing to realize a defensible social ideal, and they are unconsciously but assiduously creating attitudes of mind which are serious obstacles to subsequent education." He admits that the cosmopolitan character of our people makes education in this country a difficult and a complex question. He adds that the American tendency to total up our school buildings and the students enrolled in their classes and to arrive thence at the conclusion that we are progressing far in the cause of true education is not likely to prove a helpful aid in solving the question's complexities. His argument is not unlike that of Doctor West, of Princeton, who tells us that "in the best sense of the word our progress in the matter of usable educational machinery here in America has not been made with intelligence, which is something more than knowledge and something which in its highest form becomes wisdom. A disproportionate amount of energy has been given to the machinery. Due regard has not been paid to the relative value of the outer mechanism of education when compared with the invisible processes to be used and the invisible end to be attained in dealing with the pupil's high possibilities as a developing human being. It is these alone which make any machinery useful. It is these which should dominate all scholars, teachers, managers and officials in every stage of education, from the timid beginnings in the primary school to the end of university studies."

M. J. O'C.

At Notre Dame University, on August 8, the general chapter of the Congregation of the Holy Cross elected the Rev. Andrew Morrisey Provincial for the United States; Rev. G. Steunon for Europe, and Rev. G. A. Dion for Canada. The Superior General resides at Notre Dame.

ECONOMICS

High Prices Once More

It is now nearly three years since *AMERICA* gave its views on the cause of the increased cost of living. Professors of Economics have made the question the occasion of a trip to Europe, sometimes at the expense of the Universities to which they belong. A Congressional Committee has sat upon it. The result of the expenditure of so much energy and money has been the assigning of various causes to the pinching we feel so much, such as cold storage, increase of gold, the trusts, the railways, the jobbers, the retailers, European disturbances, etc. The individual investigator is not of one mind always. Sometimes he makes one cause responsible, sometimes another. Sometimes he puts the blame on all jointly, and then on groups of two or three. In the meantime we have held steadily to our opinion, expressed after careful deliberation, that, whatever temporary effect such temporary causes may have, the essential, universal cause of advancing prices is the growth of the number of consumers out of all proportion to producers, and the drawing towards the limit of new lands suitable for cheap exploitation.

Even if production remained stationary, the multiplication of the consumer would tend to increase prices. But in some things production is diminishing. As wheat is the chief necessary of life, all available lands in the northwest are being taken up gradually for its cultivation. Consequently the cattle runs are being broken up, and so the number of cattle is being reduced. Every now and then come out facts to confirm this, which anyone who may have travelled a few times across the continent during the past twenty years has seen for himself. The Bureau of Statistics, in a report on live stock and packing house products, tells us that in June, 1912, 792,292 cattle and calves were received at the chief Western markets. During the same month in 1911 and 1910 the receipts were 949,777 and 979,889 respectively, and it must be remembered that those years showed a decline in comparison with previous years. The products shipped from Chicago in June, 1912, 1911 and 1910 were 158,074,300 pounds, 214,692,800 pounds and 176,820,560. It must be noted, however, that the stock on hand in June, 1912, was somewhat larger than in the preceding years. As for the export of live cattle, it fell to figures almost unworthy of notice.

More than one circumstance tends to make the raising of sheep take the place of that of cattle, and the *number* of sheep received shows an inclination to increase; but it must be remembered that as a source of food sheep are much less efficient than cattle. As for exports to foreign countries, the falling off is very great. Notwithstanding higher prices the value of meat exported during June, 1912, was only some 10 million dollars, while in 1911 it was nearly 14 million. Lastly we must remark that cattle on the hoof sold lately in Chicago for \$10.10 per hundred pounds, a price rarely reached hitherto for even the choicest stock.

The harvest this year promises to be good, and this may have the effect of reducing prices of meat for the moment, but with the fundamental cause at work a permanent reduction is not to be looked for. Taking that into consideration, one sees that the obvious remedy is "Back to the Land." Unfortunately this is something easier said than done. Those who are loudest in urging it are the last to set the example. It is easy to draw people from the country to the towns: to send them from the towns to the country is, generally speaking, impossible. Town-bred people are incapable of taking up the work of the fields, both physically and morally. It is not uncommon to see in Canada, at the end of advertisements for farm hands, "English not wanted," which means simply

that men from the streets of London and Liverpool and Manchester are useless on the farm. Australia is picking its immigrants. It welcomes the agricultural class, but it does not want men from the towns. To preach "Back to the Land" in the congested districts of New York or Chicago would be to waste one's breath.

It is a situation full of anxiety for the rulers of the country. Relief will come eventually, for the race must live, and nature itself will find the remedy if they will not find it for us. What this will be, is a question those in authority must face squarely before it is too late, even though it is a very unpleasant one to consider.

H. W.

PULPIT, PRESS AND PLATFORM

With the caption "Party Lying' Perennial" the Hartford, Conn., *Catholic Transcript* prints the following editorial in its last issue:

"A clergyman has called our attention to the following passage from an editorial on 'Party Lying, Ancient and Modern,' which appeared in Wednesday's *Courant*: 'Again in the heat and stress of party strife, men are prone to place the success of party above all other considerations, and to adopt the Jesuitical principle that the end justifies the means, and that one may do evil in order to compass a supposed good.'

"Our friend was keen to resent the injustice against the Jesuit Order which is implied in the words quoted. Although he is gifted with a keen sense of humor, still his perfect loyalty to his ancient preceptors prevailed and moved him to denounce the wrong.

"We are free to confess that we do not share his discontent. The word 'Jesuitical' has passed into the English language. It is an approbrious epithet and has a delectable sweetness as it falls on the partisan ear. There are some who cannot refrain from using it even at the expense of good manners and good fellowship. But what of that?

"The Jesuits have thousands of times repudiated the principle that 'the end justifies the means.' They have challenged the world to cite a single passage from a reputable Jesuit author wherein the infamous principle is inculcated or defended. On the contrary, they are prepared to give passages without number which assert and maintain the contrary principle, *i.e.*, that it is never permitted to do evil in order that good may be compassed.

"The Jesuits and their friends will, we fear, never be able to rid themselves of the calumny. It will follow them because their opponents are apparently satisfied that the end justifies the means when it is question of dealing with things Catholic. Nor need we look further than the editorial of Wednesday morning for an explanation of the phenomena. The author of the article, who, we suspect, has a venerable and an undisputed right to speak for men of the cloth, makes this striking admission: 'The same perplexing problem often confronts one who is conversant with the contentions and disputations of opposing theological and ecclesiastical parties. Ministers, as well as laymen, who are truthful and honorable in all that pertains to their personal interests are frequently guilty of misrepresentations, detractions and inveracities in their party character.'

"In the light of this cheerful confession, it seems over-exacting to expect cordial partisans to refrain from reiterating the charge that the Jesuits teach and practise the principle that 'the end justifies the means'—no matter whether they repudiate and reprobate the principle or not. It is a valuable weapon of controversy; it has antiquity and it is associated with traditions, if not ancient, at least medieval and unbroken. No matter who protests, the ministers are

going to keep right on entering the charge and using the sweet and delectable word 'Jesuitical.'

"A few weeks ago we noted the following in a St. Louis paper:

"A preacher in this city the other day acknowledged in his sermon, and afterwards in an open letter, that he had told a wilful and deliberate lie to obtain a situation for a poor unfortunate girl. We cannot too strongly condemn the gentleman. It was an unwarranted stretch of privilege. A preacher may lie to his heart's content about Catholics and the Catholic Church, but his privilege ends there. In all else he is expected to tell the truth like other people."

"We trust that our good friend will lay by his indignation and suffer ministerial and partisan editors to remain undisturbed in the enjoyment of their ancient privilege."

SCIENCE

The *New York Times* of August 11 contained the following appreciative notice of the distinguished Jesuit astronomer, whose work has won official recognition from the United States Government:

Father José Algué, Director of the Philippine Weather Bureau, is in this city after spending more than a month at Havana and Washington, in making calculations for the Navy Department, which has adopted his invention for detecting the approach of storms at sea. He is staying at St. Francis Xavier College, 30 West Sixteenth street, and will leave next Saturday, on the Berlin, to return by way of Europe to the Philippines.

Father Algué's invention is called the barocyclonometer. He perfected it in 1897, and since that time it has come into general use among vessels sailing to the East Indies and Asia. To apply barocyclonometer to the Atlantic Ocean, however, required a new set of calculations, and at the invitation of Captain Jayne, Superintendent of the Naval Observatory at Washington, Father Algué went to study data at Washington and Havana which would make it possible to use his device on the North Atlantic.

The work which Father Algué had to do was to determine the normal atmospheric pressure at different latitudes on the Atlantic Ocean. The barocyclonometer shows the variation from normal atmospheric pressure. When the variation from the normal pressure is known, it is possible, by observing the direction and velocity of the wind, to detect a hurricane at a distance of 500 miles and to calculate the path it will take. Ships equipped with the instrument have no difficulty in keeping clear of storms in the Pacific and East Indian Oceans, where they are now in use, and shipwreck due to storms has been almost entirely eliminated by this device. In the eastern tropical seas, where storms are most frequent, the hurricane, or typhoon, cannot, since the invention of the barocyclonometer, take a vessel by surprise, and are no longer to be dreaded.

Father Algué has prepared a chart of the atmospheric pressure at points on the Atlantic Ocean from the equator as far north as the sixtieth parallel. At Havana he found accurate observations of the atmospheric pressure in the West Indies for the last half century. At Washington he obtained observations taken at points along the coast of the United States and Canada for the last twenty-seven years. With this data he has prepared the dial for a barocyclonometer for use on the Atlantic Ocean, showing the normal atmospheric pressure at different parallels. This dial is combined with an ordinary barometer, so that a glance at the instrument shows the variation of pressure wherever the instrument happens to be.

The instruments designed by Father Algué have been ordered by the Secretary of the Navy for all naval vessels and all Atlantic Naval Stations. It is planned to introduce them into

general use among all classes before the opening of the Panama Canal.

Father Algué is a native of Barcelona, Spain. From 1891 to 1903 he was assistant at the Observatory of Georgetown University. In 1893 he went to the Philippines, where he became Assistant Weather Observer, and then head of the department under the Spanish Government. After the Spanish-American War, he was retained in that position by the United States. Other inventions of his are the reflecting nephoscope for observing the movement of clouds and the reflecting zenith telescope for recording latitude.

ECCLESIASTICAL NEWS

Most satisfactory results attended the second annual Social Study Course of the Central Verein for the Eastern District, which was held at Fordham University, August 5-9. There were 34 priests and 33 laymen, representing New York, New Jersey, Pennsylvania and Massachusetts, and various professions and occupations, present during the lectures.

The course opened with high Mass, celebrated by Rev. John A. Nageleisen, the spiritual adviser of the New York Lokalverband, assisted by the Rev. Dr. Steines, of Oneida, N. Y., and Peter Winkelman, of Albany. Mr. Joseph Frey, the president of the Central-Verein, then with a few words of explanation introduced, as the first lecturer, the Rev. Father Herman J. Maeckel, S.J., who spoke on "The Social Question and Natural Law." In the afternoon the Rev. Dr. John A. Ryan lectured on "The Industrial Revolution at the End of the Eighteenth Century," and the "Rise of the Modern Wage-Earning Class."

During the course, which closed on Friday night, August 9, the Reverend lecturers each gave a series of five discourses. Mr. David Goldstein, of Boston, Mass., delivered a lecture on "Determinism," on Wednesday evening, which was largely attended also by such members of the clergy and laymen as found it impossible to follow the course in its entirety.

The case of Marguerite Bourgeoys, foundress of the Congregation of Notre Dame, who died in Montreal, on the 12th of January, 1700, has been entered at the Court of Rome for Beatification. She was born at Troyes, France, April 17th, 1620, set out in June, 1653, for Ville Marie, Montreal, at the invitation of Paul Chomedy de Maisonneuve, and devoted herself to every form of works of mercy. She opened the first school on April 30th, 1657, which was soon followed by boarding and industrial schools. In 1675 she built the chapel dedicated to Notre Dame de Bon Secours. She founded an uncloistered community, bound by simple vows, which received the approbation of the Bishop of Quebec. In 1683 she opened a mission on Mt. Royal for Indian girls. Houses were also established at Pointe-aux-Trembles, at Lachine, Champlain and Château Richer. Her journeys, both to France and throughout her mission territory, in search of recruits and in the establishment of her good works, were truly heroic. In 1693 her repeated requests to be relieved of the burden of office were granted. On the 2d of January, 1700, the venerable religious passed to her reward. She was declared Venerable on December 7th, 1878, and the proclamation of the heroicity of her virtues was made officially in Rome on the 19th of June, 1910.

It is announced from Rome that the Pope has appointed the Most Rev. Timothy Casey, Bishop of St. John, New Brunswick, to be Archbishop of Vancouver; Rev. Edward Leblanc, rector of St. Bernard's, Halifax, to be Bishop of St. John, New Brunswick; and Rev. James Morrison, Adm., Charlottetown, to be Bishop of Antigonish, Nova Scotia.

OBITUARY

After an illness of nearly a year, the Right Rev. Patrick A. Ludden, first Bishop of Syracuse, New York, died at his residence, on August 6. Bishop Ludden was born February 4, 1836, in the village of Breaffy, near Castlebar, County Mayo, Ireland. He attended the village school, passed to St. Jarlath's College, Tuam, where he finished in 1861, and then emigrated to America and entered the Grand Seminary, Montreal, for his theological studies. He was ordained for the diocese of Albany, May 21, 1864, and was given charge, by the then Bishop McCloskey, of a church at Malone, N. Y. Within three months he was made Chancellor of the diocese, and when Bishop Conroy, of Albany, went to the Vatican Council he took Father Ludden with him as his theologian. In 1872 he was appointed Vicar-General and rector of the Albany Cathedral, and in 1880 rector of St. Peter's, Troy. At the creation of the diocese of Syracuse Father Ludden was appointed its first bishop, December 14, 1886, and consecrated May 1, 1887. When he took charge there were in the diocese 74 priests (10 regulars), 16 parish schools, 2 academies, 5 orphan asylums, 2 hospitals, and a Catholic population of 70,000. The statistics for 1912 show the progress made during his administration. There are now 129 priests (15 regulars), 80 churches with resident pastors, 36 mission churches, 21 parish schools, 10,592 children under Catholic care, and a Catholic population of 151,463. In 1909 the Holy See gave him a coadjutor in the Right Rev. John Grimes, consecrated Titular Bishop of Hineria, May 13 of that year, who now succeeds to the diocese of Syracuse. The deceased prelate was a man of strong convictions and filled his long life of nearly four score years with activities along many lines. He was ambitious for his diocese and the city of Syracuse, of which he was regarded as one of the best and most helpful citizens. Christian education was his constant solicitude. His views on public questions were always given directly and in language that could not be mistaken.

Michael E. Bannin, one of New York's leading merchants, and a Catholic zealous and active for a generation in every good movement, died at his residence in Brooklyn, on August 7, in his sixty-fourth year. He was born in Glenns Falls, N. Y., and in early manhood came to New York, where he made substantial success in the wholesale dry goods business. As a merchant he has been prominent in recent civic reforms, and held high rank in financial circles, being second vice-president of the Emigrant Industrial Savings Bank, and an official of several other large corporations. His name was always to be found in the list of those promoting Catholic charities, or spiritual and educational progress in the Catholic community. He was vice-president of the Catholic Summer School, a director of the Catholic Protectorate, the Catholic Protective Association, the Brooklyn Catholic Orphan Asylum Society, the St. Vincent de Paul Society and other organizations. Since 1906 he has been, by appointment of the President, one of the Board of Indian Commissioners.

Rev. Alexander P. Doyle, of the Paulist Congregation, died in St. Mary's Hospital, San Francisco, Cal., on August 9. He had been in poor health lately and left New York two weeks ago. He was born in San Francisco, February 28, 1857, and after making his studies in the schools and St. Mary's College there, joined the Paulist Congregation in 1875. He was ordained priest in May, 1880, and spent several years in the work of the missions. He edited the *Catholic World*, 1892-1894; was general secretary of the C. T. A. Union, 1893-1903; organized the Catholic Mission Union, 1896, and built the Apostolic Mission House, Washington, D. C., 1904. It was in the promotion of the activities of this institution that his last years were spent.